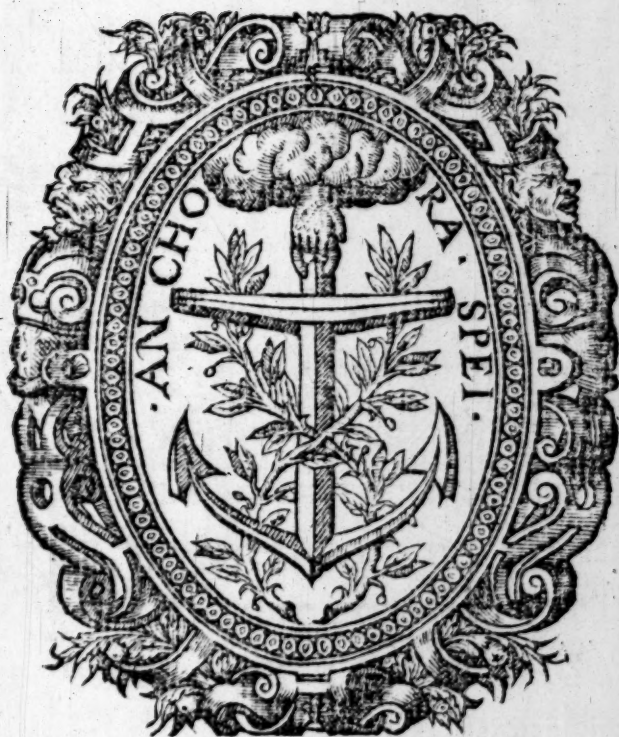


THE
FIRST PART
OF THE ELEMENTA-
RIE VVHICH ENTREA-
TETH CHEFELIE OF THE
right writing of our English tung,
set furth by RICHARD
MVLCASTER.

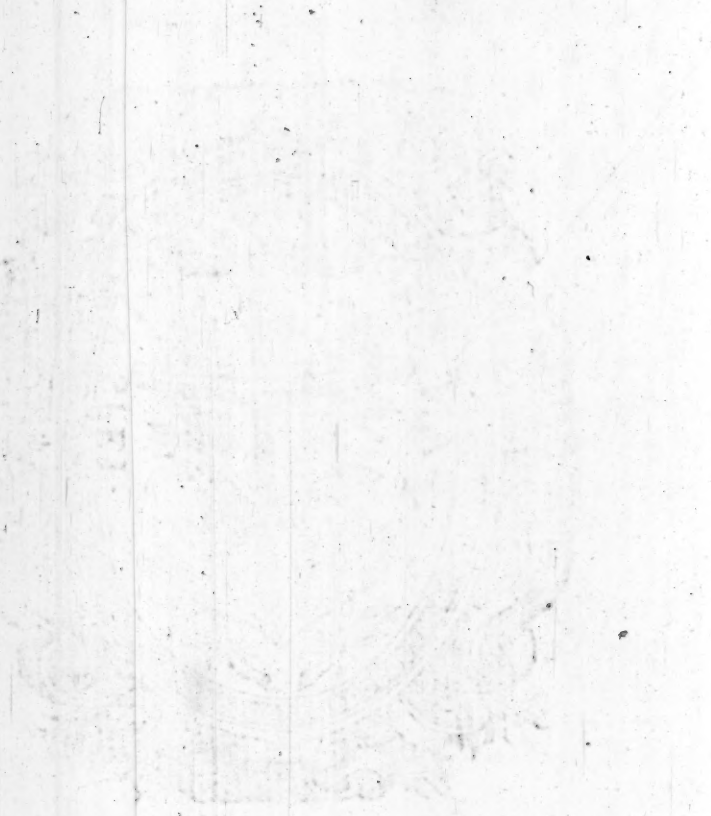


Imprinted at London by Thomas Vau-
troullier dwelling in the blak-friers
by Lud-gate
1582.



THE FIRST PART

OF THE HISTORY OF THE
LIFE AND REIGN OF
HIS MOST EXCELLENT
MAJESTY KING CHARLES
THE FIRST



By Iohn Heyward
Author of the History of
the Life and Reign of
King James the First
1633



TO THE RIGHT HONOR

RABLE MY VERIE GOOD LORD, THE
L. Robert Dudlie Earle of Leicester
Baron of Denbigh, knight of the most
noble order of the garter and S. Mi-
chaëll, master of hir maiesties horses,
and one of hir highnesse most honora-
ble priuie counsell.

RIGHT honorable and my ve-
rie good Lord, as the consi-
derations, which enforced me
to offer hir maiestie the first
frutes of my publik writing,
were exceding great, so those
reasons, which induce me now to present to
your honor, this my second labor, be not verie
small. Hir maiestie representeth the personage
of the hole land, and therefor clameth a prero-
gatiue in dewtie, both for the excellencie of hir
place, wherewith she is honored, as our prince,
and for the greatnesse of hir care, wherewith she

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is charged, as our parent. If honor be the end of that, which is don, hir place is to clame, if the common good, then hir charge is to challenge. VVhich both clame in honor, and challenge in charge, did concur in one aspect, when I offered hir my book. For mine own purpos was to honor hir place, with the first of my labor, and my book pretended to benefit hir charge with som generall profit. Again being desirous both to procure my book passage, thorough hir maiesties dominions, & to laie som ground for mine own credit, at the verie fountain, how could I haue obtained either the first, without hir sufferance, or the last, but with hir countenance? VVhose considerate iudgement if my book did not please, my credit were in danger, whose gracious permission if it were denyed, my successe were in despare. So that both my dewtie towards hir maiestie, as my souerain prince, and my desire of furtherance by hir maiestie, as my surest protection, compelled me of force to begin with hir highnesse, by satisfying of my dewtie, to com in hope of my desire, if the matter, which I offred should deserue liking, as the course, which I took shewed desire to please. Now my dewtie in that behalf towards hir maiestie being so discharged, whom the presenting
of

of my book makes priuie to my purpos, doth not the verie stream of dewtie, & the force of desert carie me streight frō hir highnesse vnto your honor, whether I haue in eie your general goodnesse towards all them, which be learned themselves, or your particular fauor towards my trauell, which teach others to learn? For in common iudgement is not he to take place next after the prince in the honor of learning, which allwaie by the prince most preferreth learning? wherein I do not se, that there is anie one about hir maiestie (without offence be it spoken, either to your honor, if you desire not to hear it, or to anie other person, which deserues well that waie) which either iustlie can, or vniustlie will cōpare with your honor, either for the encouraging of students to the attainmēt of learning, or for helping the learned to aduancement of liuing. VWhich two points, I take to be most euident proufs of generall patronage to all learning, to nurish it being greene, to cherish it being grown. Of which your honors both first nurishing, and last cherishing of ech kinde of learning, there is no one corner in all our cuntrie but it feleth the frute, and thriues by the effect. For how manie singular men haue bene worthilie placed, how manie nedefull places haue bene sin-

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gularlie appointed by your either onelie or most honorable means? with this generall consideration whereby all men are bound to your honor in dewtie, who either like of learning, or liue by learning, mine own particular doth ioyn it self, with all officiousnesse, and desire to do honor, where it hath found fauor. For I do find my self exceedingly indetted vnto your honor for your speciall goodnesse, and most fauorable countenance these manie years. VVhereby I am bound to declare the vow of my seruice vnto your honor not by the offering of a petie booke alone, such as this is, but by tendring whatsoever a thankfull minde can deuise in extremitie of power for so excellent a patron. And tho I begin the shew of my deuotion with a verie mean sacrifice, for so great a saint, (as what a simple present is a part of an Elementarie, or an English ortografie to so great a person, and so good a patron?) yet am I in verie good hope, that your honor will accept it, and measure my good will, not by the valew of the present, but by the wont of your goodnesse. For dewtie will break out, and an isshew it will find, which tho it stream not great, where it springeth first, yet is it as pure, as where it spreadeth most. Mo offerings, hereafter of the like sort, maie giue it greater shew

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shew, but none of anie sort can shew more good
 will. And so I desire your honor to take it, in
 waie of euidence to the world, that your desert
 hath bound me: in waie of witnesse to your self,
 that I would return dewtie. Mine own good will
 I know my self, of your good liking I nothing
 dout, whose honorable and ordinarie dispositiō
 is, to take things well, which taste of goodwill.
 I offred to hir maiestie the prime of my pen, I
 offer to your honor the prime of right penning,
 not handled thus before, as I can perceiue by a-
 nie of my cuntrie, tho I se diuerse, that haue bene
 tampering about it. And as the difference of
 state betwene hir maiestie, & your honor made
 me of mere force to begin with hir, and to dis-
 cend to you: so the matter of that book, which
 I presented vnto hir, is the occasiō of this, which
 I offer vnto you. In that book among other
 things, which the discourse enforced, as it enfor-
 ced manie, (bycause it doth medle with all the
 nedefull accidents, which belong to teaching.)
 I did promis an Elementarie, that is, the hole
 matter, which childern ar to learn, and the
 hole maner how masters ar to teach them, from
 their first beginning to go to anie school, vntill
 theie passe to grammer, in both the best if my o-
 pinion proue best. This point is of great mo-

ment in my iudgement, both for young learners to be entred with the best, and for the old learned to be found from the first. This Elementarie am I now to perform. VVhose particular branches being manie in number, & the book thereby growing to som bulk, I thought it good to deuide it into parts, vpō sundrie causes, but chesellie for the printer, whose sale will be quik if the book be not big. Of those seuerall parts, this is the first, wherein I entreat (tho that be but litle) of certain generall considerations, which concern the hole Elementarie, but I handle specialie in it the right writing of our English tung, a verie necessarie point, and of force to be handled, ear the child be taught to read, which reading is the first principle of the hole Elementarie. For can reading be right before writing be righted, seing we read nothing else, but what we se writen? or can writing seme right, being chalēged for wrong, before it be cleared? I account the print as a statarie writing, and therefor incident to the same term. I haue trauelled in this point of our English writing, somewhat more thē ordinarie. VVherein what my iudgemēt is, your honormaie perceiue euen by this my thus writing, which is as the common, tho more certain then the common, as my precepts will shew: by-
cause

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cause I write nothing without cause why, and most certain ground. For I haue founded the thing by the depth of our tung, and planted my rules vpon our ordinarie custom, the more my frind, bycause it is followed, nowhere my fo, bycause nowhere forced. VVhereby I do perceiue, why we ought to write thus, as the common currant is, without the alteration of either custom, or charact, tho with som correction of certain wāts, and generall direction for the hole pen. I begin to teach this low, bycause I wold not leap, but rise by degrés entending to mount higher, as my argument growes higher. Now this book being parcell of the Elementarie, seuered vpon this cause, presenteth it self first, as a leader to the residew, vnto your honor, making publik shew of my priuat dewtie, and pretending an argument verie pertinent to my profession, tho seeming not so proper to your estate. And yet I take it not alltogether vnproper, considering your honor both handle the pen your self exceedingly well, and far aboue the common of most nobilitie not onelie with vs, but also elsewhere, and besides that you can iudge of the verie best penning, with as great skill, as your self can vse the pen exceedingly well, which two singular properties do argew in mine opinion no

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great improprietic in the offering such a present to such a personage, so rarelie qualifeyed, tho of meruellous height aboue, either the matter, which is offred, or the partie which offereth. And therefor I am in hope that your honor will take this simple treatis concerning the right writing of your cuntrie speche, with a verie goodwill, as your dailie trauell is to work your cūtries good, with your hole endeuor. Further, I do not take it to be anie disparagemēt to your honorable cō-
ceit to seme to fauor so mean a thing, as an orto-
grafie is, considering verie great states and prin-
ces to, in the places, where theie liued, did not
think meanlie of it, but were dealers therein,
and writers themselves, as M. MESSALA the
graue counsellor, M. CICERO the great ora-
tor, C. CAESAR the famous conquerer, who
delt this waie in the Latin tung, and thereby
did win, both credit to themselves, and coun-
tenance to their cuntrie. I will vse no mo exam-
ples, where there is no more nede, neither
prouf of other tungs, where the Latin is enough.
The profitablenessse of the thing maie moue
your honor to fauor it, as a furniture to know-
ledge, the honorablenessse of such personages
maie persuade you to further it, as a brood of
nobilitie. As it cannot but yeild most hono-
rable

THE EPISTLE.

rable matter for historie to work on to euer-
 lasting memorie, that hir most excellent ma-
 iestie amongst other hir affaires, vouchsafed to
 consider of the state of learning in hir time, that
 it went in right course, for the right maintaining
 of a peaceable gouernment, which peaceable-
 nesse is the end of all gouernment, as learning
 is the mean : so it cannot but withall sound to
 your perpetuall honor, if it shall please you to
 moue hir maiestie to so honorable a considera-
 tion, that all learning maie testify to posteritie,
 that such a prince did it, such a counsellor moued
 it. Perfitnesse in learning which cōsisteth in right
 educatiō of chosen wits, in right method of best
 matter, in full time both to learn & digest, when
 it coms to deal abroad, is the instrumēt of quiet-
 nesse, considerate in publishing hir own opi-
 nion, with warrant for truth, with warinesse for
 peace : the contrarie corrupts, where it cannot
 gide : it worketh dissension, when it is not resol-
 ued, and in imperfection, vttereth the first con-
 ceiued heat, which sufficiencie in time, and
 digestion in studie, wold either not haue vte-
 red, or haue otherwise qualified. And tho after-
 ward it reclame it self, vpon better aduise, it
 cannot staie the quiksiluer, which at the first
 push it hath poord in peples heads, an enemye

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to concorde, which learning pretendeth, as the Art of peace, from the highest diuine to the lowest infant. The most mightie, and most mercifull God preferue hir most excellent maiestie with long and happie life, to work this and manie such effects, to his honor, hir own renoun, and hir peples good, and the same good God preferue your honor, as a counseller of most trust, to a prince of most wisdom, to beawtify nobilitie, to auance knowledge, to assist your cuntrie, in both trew religion, and politik rule: and amongst other things, not of least honor, to further our schools: that euen the young infant thorough this hole realm, maie learn to know, how much he is bound to your honorable furtherāce for his good bringing vp in the Elementarie principles of all learning, before he do remoue to anie vniuersitie: as all those students, which are of the vniuersities, do both praise and praie for your honorable prosperitie, for that great encouragement, which theie receiue by you, both while theie studie there, and when theie serue abroad in publik functions of the common weal.

Your honors most bound in all deuotifulnesse.

RICHARD MVLCASTER.



Autoris ipsius ad librum suum.

Na tu parue liber, non debes tristior ire,
Quod frontem decorent carmina nulla tuam:
Nec, quia nulla tuas exornant nomina valuas
Credere nulla ausis corda favere tuis.
Conveniunt illis numerosa encomia libris,
De quorum certa commoditate liquet:
Quorum sensit egens solidos Respublica fructus,
Euentu verbis adijciente fidem.
Tu quia spe sola sitientia pectora lactas,
Sola decet vultum patria Musa tuum,
Quae facilem dulci veniam pro laude precata
Lectori eliciat candida verba tuo.
Crescet ab euentu cum iam fiducia certo,
Totus amicorum carmine tectus eris.
Ambiguo, qua fronte potes vix liber ab herba
Alterius dubia mense ligare fidem?
Interea nullam laudem venare, triumphus
Sit tibi lectoris gratia sola tui.
Nam prestare nequis culpam, quia noster es, atqui
Nec potes ingentis criminis esse reus
Sunt adeo tenues, quas tu moliris habenas,
Ne lapsi cades Autum edontis erit
Nam quid habet magni puerorum elementa referre,
Si species rebus corporis instar erit?
Ergo tibi fortuna caput si torua ferire
Caperit, exigui vulneris ictus erit.
Nec letalis erit, si collidare, ruina,
Qui toto pronus pectore serpis humi.
Quae docet aeterni feruens miracula patris,
Quae tractat multa condita iura fide

*Quæ grauium versat metuenda negotia regum,
Errores caueat prouida turba suos:
Nos faciles nostras quacunque retexere nugas,
Viso præsentis angue referre pedem.
Qui si corruimus, non vnâ corruit orbis,
Publica nec nostro vertitur axe salus.
Nec tam nostra nocent, quæ chartis credimus. Illa
Ingenti torquent saucia corde malo,
Quæ legum, regumque truces paritura ruinas
Cætera prosternunt omnia strage pari.
Tulento pueros buxum torquere flagello,
Primæque musarum claustra subire doces.
Nulla tibi grauior puerili in turbine turba
Si non hoc, alio Musa petenda modo,
In quo si quis erit male cepti tramitis error,
Non vitæ, verum res erit illa viæ.
Hys ego me voueo, quia primi fontis ab unda
Sic solet ingentes voluere flumen aquas
Quique minaturas cælo meditabitur arces,
Sollicita primum præparat arte solum.
Et mihi, si magni moles operosa laboris
Ad sua tardantes traxerit ora manus,
Non erit indecoris curæ, vanique laboris,
Si verus veras audit Apollo preces,
Mollia cum tenero formare crepundia lacte,
Atque vel infanti iura tenenda dare.
Hincq; vel Iliacos traducere carmen ad actus,
Vel quicquid rerum seria cura iubet.
Ergo meos si quis vocat ad maiora labores,
Ille mea, quæso, me sinat ire via.
Et tu parue liber sic excusare parentem
Disce tuum, si quis, cur parit ista? roget.
Vtque tuis parcat clemens erroribus ora,
Si non hic, alibi sic habet ille suos,*

*Et tibi fortassis vel sponte pepercerit, ut qui
 Dum te errare videt, se quoque posse videt.
 Vna meos multum solatur causa labores,
 Quos sibi deuotos Anglia nostra videt.
 Cura mihi commune bonum, miserebitur omnis,
 Si quis sperati fenoris error erit:
 Perge liber, fratremque tuum comitare, minores
 In procinctu alij iam meditantur iter.*

R. M.



The titles handled in this book.

Why I begin at the Elemētarie, & wherein it consisteth. pa. 1.	Cap. 1.
That this hie brāched Elemētarie is warranted by generall autoritie of all the grauest writers, & the best cōmō weals. pa. 5.	Cap. 2.
The opinion of the best writers concerning the choice of wits fit for learning. pag. 11.	Cap. 3.
That this Elementarie and the profitableness thereof is cō- firmed by great reason and most euident proufs. pag. 18.	Cap. 4.
That this Elementarie seasoneth the young mindes with the verie best and swetest liquor. pag. 20.	Cap. 5.
That this Elementarie maketh the childe most capable of most commendable qualities. pag. 24.	Cap. 6.
That this Elementarie resembleth natur both in number of abilities, and in maner of proceeding. pag. 27.	Cap. 7.
That this Elemētarie riddeth the course of the after learning from all difficultie and hardnesse. pag. 37.	Cap. 8.
That this Elementarie by auoiding of ignorance auoideth all misliking. pag. 44.	Cap. 9.
That the entrie to language and iudgement thereof by grā- mer is the end of the Elementarie. pag. 49.	Cap. 10.
The generall platform & method of the hole Elemētarie. p. 52.	Cap. 11.
The method which the learned tungs vsed, in the finding out of their own right writing. pag. 61.	Cap. 12.
That the English tūg hath in it selfe sufficiēt matter to work hir own artificiall directiō for the right writing thereof. pag. 77.	Cap. 13.

- Cap. 14. An answer to some pretended imperfections in the writing of our tongue. pag. 83.
- Cap. 15. What right in writing is, and of what force consent is in voluntarie inventions. pag. 100.
- Cap. 16. The seven means to find out, and ascertain the right writing of English. pag. 104.
- Cap. 17. Of generall rule, wherein the nature, and force of euery particular letter is examined. pag. 108
- Cap. 18. Of proportion. 2. pag. 124.
- Cap. 19. Of composition. 3. pag. 140.
- Cap. 20. Of deriuation. 4. pag. 144.
- Cap. 21. Of distinction. 5. 148.
- Cap. 22. Of enfranchisement. 6. pag. 152.
- Cap. 23. Of prerogative. 7. pag. 157
- Cap. 24. The use of the generall table. pag. 162.
- Cap. 25. The table. pag. 170
- Cap. 26. The conclusion of this treatise concerning the right writing of our English tongue. pag. 226.
- Cap. 27. Of the nature of an Elementarie institution. pag. 227.

THE PERORATION.

To my gentle readers, and good countrymen, wherein many things are handled concerning learning in general: the nature of the English, and foreign tongues besides some particularities concerning the penning of this, and other books in English. pag. 229.



THE



THE FIRST PART OF THE ELEMENTARIE.

Cap. I.

Why I begin at the elementarie, and wherein it consisteth.



Here be two causes, which moue me to the penning of this Elementarie, whereof the one is mine own promis, the other is the argument it self. The argument it self persua- des me to the penning thereof, by- cause it is so fit for the training vp of childern, as nothing can be fitter: and the stream of discourse in my former book, which I name Posi- tions, did carie me on to promis it, and binds me to perform it. But for the better linking of this book to that, seing this is nothing else, but the performing of one pece, which I pro- mised in that, I must nedes shortlie run ouer the main bran- ches of that, ear I enter into this. The matter of that book con- sisteth cheselie in two generall points, the one proper, the other proceding. I call that argument proper, which is the naturall subiect of that same book, & being once handled there desires no further speche in any other treatis. I call that proceding which being but named there as a thing most necessarie to som further end, requireth more handling, then it hath there, to be better fitted for so profitable an end. Of the first sort, which is the proper inhabitant of that same book, and to be enquired for there, all those discourses be, which concern the teacher,

*A short repea-
ring of the for-
mer book en-
titled Posi-
tions.*

*The proper
arguments of
the Positions.*

*The cause
why good
things ar
hardlie plan-
ned as the first*

*Why refor-
mation is hard
toe won.*

or the learners person, which concern the place to teach or learn in, which concern the time, both when to begin, & how long to continew, and such other circumstances, which being once entreated of, discharge my pen from dealing with them further, tho theie do not discharge the magistrates of my countrie, from heding of them better. Bycause theie be verie full of profit, tho somewhat hard of performance, thorough those naturall difficulties, which professe enimitie to all good things, and would shoulder them out, for taking anie place, either at their first planting, when theie ar to be receiued, or vpon default, when theie ar to be redressed. Good things grow on verie hardlie at their first planting, bycause that profit, which theie promis at their entrie, hath not yet bene proued, and therefor wanteth the commendation of triall, which is the verie best mean to enforce persuation: and their pretence to be profitable, vpon som probabilitie in sequele, is a great inducement in dede, but to those peple, which can forese ear theie fele, but of small importance to them, which canot se till theie fele. Good things finde hard footing, when theie ar to be reformed after a corruptiō in vse, bycause of that enormitie which is in possession, and vsurpeth on their place, which hauing strengthened it self by all circumstances, that can moue retaining, and with all difficulties, that can dissuade alteration, fighteth sore for it self, and hard against redresse, thorough the generall assistēce of a preiudicate opiniō in those mens heds, which might further the redresse. Which preiudice in opinion being grounded vpon contentment with the acquainted euill, & loth to enter danger for a change of som truble, so bewitcheth the reason of the parties seduced, as drink doth that fellow, which will rather ly in a ditch all night & call for more clothes when he feleth more cold, and bid put out the candle, when he seith the moon shine, then he will either be persuated, that he is drunk at all, or else be entreated to get vp & go home: Tho yet at the last som of his wise frinds forseing the danger of som sicknesse like to follow, if he ly there long, get him home perforce. Such a strength is error of being bakt with long ease, which brings ignorance a slepe: and with securitie in persuation, which neuer bredes but ill.

How_

Howbeit for that book, and those persuasions, I must praise my good cuntrimen, to think vpon them well, euen for their own sakes. It is the generall good that hath enforced me to that particular wish. Neither do I repent my self for the wishing therof, tho the spending be far of: as I am also most redie with all patience to digest all such difficulties, all such thwartings, all such tungstings, as that kinde of wish, being frutelesse for the time, vseth to bring with it, to chek and choke a writer. For I feare not in the end, but that the extremitie of som euill, tho not the excellencie of som good will enforce a reformation by them, which haue power and autoritie to redresse. At which time my labour shall find frute, tho my self be not found: and my wish shall take effect, tho my self be no partaker. The old man planteth with the one foot in his graue, whose honest labour, tho it yeild himself no frute, sauing the bare hope to profit his posteritie, yet God doth so prosper, as the effect followeth, tho he be not to vse it. And the natur of euills, not naturallie euill, which will neuer be better, but euill by abuse, which right vse will better, is so loth to be ameded, and so long ear it harken to the voice of redresse, as at the first attempt to haue som redresse, the partie attempter is more wondred at for the wish, then esteemed of as wise. *Homer* the great Greke poet deuiseeth a monster, which he nameth Até, and giueth her for surname the Ladie of harm, with whom he ioyns in fellowship thre other staied matrones, which he calleth Litæ, and the Ladies of redresse, after harms be receiued. This Até, saith he, is so swift of wing, so strôg of bodie, so stirring to do il, as she flyes far before, & harmeth where she lighteth. But the thre good Ladies, being halt & lame, old and crooked, not a step without a staf, cannot foot it so fast, as their fellow can fly, where-vpon it falleth out, that harms be soon caught, but healed at leifur, when the old creping Ladies come to present a plaster, as theie will com at last, tho it be verie long first. This hope haue we wishers, tho we waite long for it. And that good God who made all these things, which we so mar, as he promiseth a renewing, so is he able to perform it, whose patience in our misses we must follow in our mends. Thus much concerning those arguments, which ar proper to my book, that I name

That reformation comes once tho most what late.

10. Iliad.

The cause of this book grounded vpon the former.

Positions. The other kinde of matter, which is begon in that book, tho not ended there, is such as laieth open, what things ar to be followed in the course of learning, and what I my self do promis to do for the auancement thereof. Those things, which concern the course and training vp to learning, laie their first groundwork in the young infants. For whom it is there considered both how to frame their tender wits for the matter of their learning, and how to train their weak bodies for the maintenance of their health. For the preseruing of their helth, there be thre speciall things noted there, as most necessarie thereunto, small diet, thin apparell, much exercise. Of the which thre I recommend two, their apparell, and their diet, to the parents care, as most proper to their charge, bycause theie concern home most: the third, which is exercise, I handle there at full, both bycause it is a seuerall branch from the matter of learning, and therefor requireth a seuerall treatise: and also bycause I would haue that book to haue somewhat worth the seeking, euen for present necessitie, besides those discourses of the generall accidents, that belong to learning, which is the verie subiect of those Positions. For the matter of their learning, that is there deuided into two parts, the one whereof is knowledge, to encrease vnderstanding, the other is behauour to enlarge vertew. As for behauour the precept and teaching thereof is referued to the master, whose profession smels of iudgement, and giues abilitie to direct: but the chiefe performance & practising thereof is comitted vnto parents, as of nearest care & most certain autoritie ouer their own childern. For the moning childe hath verie manie waies to shift from his teacher, vpon verie many small and verie light occasions, God he knoweth: but he hath no mean at all to shake of his parents, without losse of his liuing. Wherfor as often change doth weaken autoritie in masters at will, so necessarie obedience doth strengthen autoritie in parents perforce, and thereby chargeth them with their childerns maners. And yet euen that tiklish obedience, which masters haue, which is roming still, and neuer but remouing dischargeth not them, so far furth, as their commandment will reach. As for knowledge, whereby to encrease the childes vnderstanding

1. health.
 { diet.
 apparell.
 exercise.

2. Learning.
 { know-
 ledge
 behau-
 our.

Behauour.

Knowledge.

derstanding, that is assigned to the teacher alone, as proper to his office without participation of anie parent, tho a wise and a learned parent be the verie best part of the verie best teacher. Now both to help parents in their vertewous performance, *My promise.* and to assist teachers in their learned direction, that both deliuerie in the one maie procede with order, and receit in the other, maie profit with delite, I profered my seruice in generall to them all, but first of them all to the elementarie teacher and his tall scholer, as whose labour doth first call for aid, to whom I promised this Elementarie institution, wherein I entēd to handle all those things which young childern are to learn of right, and maie learn at ease, if their parents will be carefull, a litle more then ordinarie. The thinges be fīue in number, infinite in vse, principles in place, and these in name, *reading, writing, drawing, singing, and playing.* Why & where- *The Elementarie matter.* for these fīue be so profitable and so fit for this place, it shall appear hereafter, when their vse shall com in question. In the mean while this is most trew, that in the right course of best education to learning and knowledge, all these, & onelie these be Elementarie principles, and most necessarie to be delt with all. Whatsoeuer else besides these is required in that age, either to streng hen their bodies, or to quiken their wits, that is rather incident to exercise for helth, then to Elementarie for knowledge. Thus I haue shewed both why I begin at the Elementarie, and wherein it consisteth.

Cap. II.

That this finebranched Elementarie is warranted by generall autoritie of all the grauest writers, and all the best common weals.

IN persuading & admitting euen the verie best things, there be two other points, besides the pretended goodnesse in the thing, which theie haue still in eie, that ar to be persuaded. Whereof the one is, what cōtēnaūce he carieth, which is the persuader, and what mean he vsēth to work his persuasion. For both the thing, which is in question, must make shew of some good, ear it will be receiued: and the partie that

persuadeth, must be of good credit, if he think to be beleued: and the mean whereby his persuasion must take place, must be stronglie appointed with the best kinde of proufs, both for autoritie in persons, and probabilitie in things. For who will allow, but where there is a why? or who will hear him, which is, he knoweth not who? or what force can that haue to procure it self place, which neither wise man praiseth, nor wise reason proueth? That this fiewbranched Elementarie, which

*The goodnesse
of the thing.*

I seke to persuade, is verie profitable and good, there be manie priuat presumptions in our cōmon experience, besides the generall proufs, which shal follow hereafter. First, bycause the most of theie principles be in vse with vs alreadie, tho not with all perions, yet sure in all places, where the liking of these things, and the abilitie to bear charge do concur in parents. Secondly, bycause euen those which haue them not, yet do wish theie had them, when theie fall in thinking of them, vpon som either pleasant or profitable obiect, which theie finde wrought by them: tho vpon som priuat respect either to sparing or to precise, some kinde of people either care not for getting them at first, or for wishing them at last, least theie might seme to condemn their own selues, if theie did wish for that, which theie wold not once, as contemning that of passion,

*The autoritie
of the persuader.*

which theie allow of in iudgement. Besides these two, there be a number mo, which our dailie experience doth bring furth, whereby the goodnesse of this argument, is euidentlie confirmed. And maie it not seme likelie to anie resonable censur, that I my self wold not so force them on publiklie, if theie were not in dede excedinglie well warranted, with more the mine own autoritie? For who am I to persuade the liking of so full an Elementarie, not allowed of the most, neither tried of the best? A simple teacher. And yet that teaching namie is not plane nothing, in a matter of school. A mean companion. That is a great somthing, where the persuaders countenance, is to carie awaie the thing. Nay a newfangle. That is very odious, where the old currant will not lightlie be changed, and the opinion of right hath both the countenance of the best, and contentment of the most, wherevpon to make staie. To me it maie be replied, you medle in this matter alone, you do but
truble

trouble your self : you can not turn the course , which is ordinarie & old, and therefore verie strong for you to striue against: this thing which you commend is not euerie mans ware: it will not be compased: do you let it alone : if you will nedes write, turn your pen to other matters, which the state will better like of: which this time will soon allow : which you maie persuaide with credit, if theie be new, and sutable : or confirm with prase , if theie be old , and nede the file. If these and such objections were not allwaie ordinarie euen to euerie one, in all attempts of turning, either from the ill to good, or from the good to better , I wold answer them with care , but now I nede not, bycause to win a resolute good, he that wisheth to haue it must think to wrastle for it , both with words and writing , against corruption of time, against the alonenesse of attempt, against the prejudice of parties , against the difficulties of performance, & whatsoeuer else. Neither must he be discouraged with anie ordinarie thwarting , which is a thing well known to well trauelled students , and of least account where it is best known , how fearfull a thing soeuer it seme to weak fantasies , by crossing of corruption to striue against the stream. For both the stream will turn , when a stronger tide returns, and if there be no tide , yet an vtired trauell will still on against it, vntill he be aboue it. And more honorable it were for som one or som few to hafard their own credit and estimation for the time in fauour of such a thing, as theie know to be of credit , tho not in account , then by to timorous a conceit , to sore afraid of a popular opinion, not alwaie the soundest, tho most of most swinge, to leaue excellent arguments either destitute of defence, if theie be pleaded against, or defeated of deliuerie, if theie fortun to be cald for . For maie it not fall out , that such a thing, as this is, maie be cald for hereafter, tho presentlie not cared for thorough som other occasion , which hath the rudder in hand? I had therefor rather that it were redie then , to help when it were wisht for , then for fear of misliking at the first setting furth , to defraud the posteritie of a thing so passing good . And what if the want of conuenient books , appropriate to persons , applied to things , apt for ech purpos , both hath bene , and be the hinderer of such helps,

*The mean to
work persuasio*

which would be ventered on, if men had such volums? And in good sooth, I know not anie book in this Elementarie kinde so thoroughlie fitted for such a purpos, as I hope this shall proue. What there be in other kindes I will then shew mine opinion, when I com to their placing. But for this present, bycause there maie be such counterbuffs, as I haue said before, against my countenance in this persuation, notwithstanding the good, which is more then half confessed to be in the thing, I haue therefor by waie of mean to work persuation, fenced my hole choice in all these principles, with the best autoritie of most allowed writers, who comend the vse of them in one hole traine, and with the greatest weight of most apparent reasons, which maie persuaide vs thoroughlie to entertain them so, as their desert is worthie, and as their worthinesse deserues. Which two proufs, I thinke maie verie well persuaide anie reasonable man, both to beleue me, and to embrace them. But will ye hear the writers them selues speak? theie shall not nede to be many bycause the testimonie of a few is sufficient enough, where the truth of a thing is called in question, and those few in that kinde be held for most trew, the kinde it selfe being such as concerneth not religion, but onelie common policie, tho the policie be but simple, where the religion is but small. Besides this all such writers as saie the same with them after their time, be but quilts of that cundit, whereof theie ar the head: or if theie were before them, theie are so confirmed by them, as the second confirmers be of more estimatiō then the verie first founders, both for their owne valew, for the credit of their countries, and the euidence of their time. For when theie liued, there were so great broods of most learned men, as would not haue let them go vncontrolled, if theie had missed the cussion. Therefore I must nedes think, that theie did not misse, and so much the rather, bycause theie name all the principles, which argeweth aduise: & shew, for whō theie fit, which proueth a good forecast. Whereby theie direct vs also not onlie in the choice of matter to learn, but also in the choice of wits fit to learn. First of all Plato a man in these arguments verie well thought of among those that be learned examining of purpos what things be nedefull for the first education of young childern, findeth out gymna-

*The best writers opinion
concerning
these principles.
Plato 2. & 3.
Polis.*

gymnastik for the bodie and Musick for the minde, where he constreweth Musick a great deall larger then we commonlie do, comprising vnder that name speche, and harmonie: and therewithall implicatiuelie he comprehendeth writing & reading for the benefit of speche, as singing and plaing for the vtterance of harmonie. A thing not gathered in him by me in natur of anie consequence, but vttered by himself, in the waie of his discourse. In the same place freing poetrie from fabulous and vnseemlie arguments, and pictur from wanton & lasciuious resemblances, which two be the generall branches of naturall imitation, where he fineth both he refuseth neither: but as by clenning poëtrie he proueth grammer to be but an *Elementarie* principle, so by clearing pictur, he proues drawing to be another. Whereunto he might be the sooner moued, because *Pamphilus* the Macedonian, master to the famous *Apelles* about the same time procured throughout al Grece, that drawing should be held for the first degre of liberall science in the training vp of childern, and that no bondman should be admitted to vse the pencill. Wherevpon *Plinie* saith, that he neuer red of, neither yet euer saw anie excellent pece of work painted by a bondman, tho manie by wemen. It should also seme that *Aristotles* plane speche concerning drawing did take hold of that act procured by *Pamphilus*, who examining, as *Plato* did, in what things childern were to be trained vp, setteth down all the fve principles by name and allegeth great reasons, why the minde is to be fashioned by them for learning, as the bodie is by gymnastik for exercise. He spendeth also the most part of the eight of his politiks to clear *Musick* from blame, and to proue it nedefull euen for bettering of maners besides vndouted pleasur. *Quintilian* also a Rhethorik master among the Romanes, and of no lesse account in his cuntrie then he was of cunning, and so esteemed of among vs, in the framing of his best orator, first nameth *writing* and *reading*, and with som earnest chalenge taketh vpon him the protection of *Musick*, whose two arms *singing* and *plaing* be. And In the same place vsing the same fauour to *Arithmetik* and *Geometrie*, which perfit the pen and pencill in *Apelles* his opinion, as the pen and pencill be their principles in common sense, he could

Pamphilus
master to *Apelles*.

Plin. lib. 35.
Cap. 10.

Aristotle. 7. 8.
Polis.

Institut. Or. 1.

not but allow the one, admitting the other, as *Plato* did before him not refusing where he fined. I will rest content with the assured credit of these three onelie, as principall among all, whether philosophers, or other, whereof there is none, but he doth allow of those principles, which these three appoint, and I haue chosen. Neither is there anie other of either valew or account, which handleth this argument of childrens foretrain, whether in Greke or Latin, whether of purpos or by passage, whether Christian or prophane writer, but he ioyneth with them and me herein, tho in som after learning, and fear of som misuse, theie somtime dissent, and wish rather that the principles were wanting then the perills should take place, which vnwise peple seme to be subiect vnto, by dealing to far with them, a false slander to good principles, tho a iust reproche to ill peple. The best appointed common wealls also, in the best & most flourishing times for all kinde of learning embraced the same train, a thing as easie to be proued, by all the best writers, in most plane terms, if I thought it nede full, as it is roundlie said in these few words. For it is not my resolution to vse manie names, tho I know the men, saue in those cases, where I must haue som companie of known note, to satisfie som humors, or else seme my self to be of either none, or but of verie small account. Neither is it anie discredit for a Christian writer in cases of learning and education, such as these be, where Christianity maie furnish the matter, tho prophanism yeild the form, to follow the president of prophane common wealls, & to cite the testimonie of old philosophers, from whence we fet the most part of our learning. Neither can anie Christian state, or anie religious consideration tho neuer so precise, but think verie well of these Elementarie principles, which the panims do, allow if theie be aduisedlie considered, and not heedilie renounced, by either raptnesse in conceit, or rashnesse in iudgement, before theie be well weied. For the same principles of learning, & the same faculties being learned, did arm the Christians to ouerthrow, which armd the infidels to assail, as the learned diuines know to be most trew, by both the old greke writers, as *Iustine* the martir *Eusebius* the storier, and who not of that race? & by the old latin autors to, as *Lactantius* and *Austen*, and who but of that crew?

crew? whose names I wold not spare, if that were best for speede. And why not *Agar* beloued in obedience to hir mistress, as banished for hir stomak? seing it pleased *Philo* to make fre *Sara* the type of right religion, & bond *Agar* the type of other leaning. For the ills which ar pretended to come by them which be the chiefe, naie the onelie causes why som honest but to credulous naturs do mislike som of them: the common wealls which shall admit them & the parties which will learn them for their profit sake, must take hede therevnto, least a more perillous harm do chance to crepe in vnder the colour of profit: seing the faults wherewith theie ar charged procede not from the things as naturallie euill, but from the persons, as naturall abusers, euen of what so is best. Which point in waie of their iustification shalbe laid verie plane in the particular discourses of euerie principle. Well then, thus do all writers, thus do al estates, thus do all relligions esteeme of these principles for the number, & goodnesse thereof, for where allowance of number is, the allowance of their good is granted before hand.

Cap. III.

The opinion of the best writers concerning the choice of wits fit for learning.

I Said before that the best writers did not onelie agre vpon the number of principles, but also did appoint for what kinde of wits it were most agreeable to be trained vp in the. Of the principles I haue spoken sufficientlie: now let vs se, what their opinion is concerning the choice of wits. Which choice is a *Thenecessitie* thing to be verie much thought on at all times, & in all places, *of choice as* but in these our daies, and this our cuntrie vpon speciall causes *this time.* to be narrowlie looked vnto, as I haue said more then once, & that in places mo then one. For the consideration is weightier to whom ye commit learning, when ye haue found what to learn, then to find what to learn, before ye comit it. Bycause the best instrumēt wold allwaie be hādled by the fittest person, & not by euerie one, that hath a fantasie to handle it. The wāt of this choice while priuat liking, & not publik order giues learning hir student, doth cause more mischefe, then the ground

whereof is yet not found, tho the smart thereof be felt. And to saie the truth why is it a question, what wits be fittest to be set to learning, if there be no choice made, whē the questiō is decided. The old writers declare the necessitie of this choice to be exceding great, euē in that theie theselues be so curious carefull to finde out such wits, as ar to be trained that waie. Which their carefullnesse doth seme as it were to saie, what can anie thig, be it neuer so good auail the estate, for the which it should serue, if it be not cōmitted vnto such persōs, as be fit to execute? Which commission taking hir beginning in the young childe, for matters of learning, ought not good choice to go before, where such an effect is to follow? In ane vniust man doth not the commission for iustice wrong a number of people? In a rash captain doth not the charge ouer soldiers bring a number to their end? And to Philosophie (which is a generall name to all learning among the old writers) can there possiblie be anie greater dishonor saith *Plato*, the to be cōmitted to bastard wits, and not of hir own kinde? Naie, can there be anie greater plage to anie cōmon weall, then to haue that mean, which is naturallie hir best and of most profit, if the person, which shall vse it, be well appointed, to proue to be her worst, and hir greatest hinderer, by either the no choice, or else the verie ill choice of that same person? Wherefor in the choice of wits allyed naturallie to learning, theie first consider the end, wherefor theie ar to serue, whē theie ar once learned, & then their qualities, whereby theie ar proued to be fit for learning. In the end theie consider, whether he, that is learned do liue priuatlie to him self, or publiklie for others. For as those, which serue in publik function do turn their learning to publik vse, which is the naturall vse of all learning: so such as liue to themselues either for pleasur in their studie, or to auoid foren trouble do turn their learning to a priuate ease, which is the priuat abuse of a publik good. For the common weall is the measur of euerie mans being, which if anie one respect not, he is not to liue in it. If he be able to serue and do not, his choice condemns him. if infirmitie let his choice his infirmitie is his pardon: if he studie tho priuatlie to a publik end, his end is his warrant, tho his mean be mistaken. Wherein *Tullies* opinion semeth to be sounder then *Platoes* for the not leauing

The end
wherefor
choice is
made.

The priuat
end of studie.

leauing of philosophers to their priuat studie, if theie were fit to serue in anie publik roun. But I do take it that *Plato* ment the higher publik seruices, such as the chiefe magistrates & hed officers be, which places he still reserueth to his chiefe philosophers, and in the Monarchie he saueth euen the verie croun and principaltie for them. Which so great a charge in anie estate the philosophers did seke allwaie to auoid, as being either to troublefom, or to much subiect to the peples furie, cheselic in a popular gouernmēt, such as that of Athens was, where the most philosophers were. In the choice of these wits for this priuat end, bycause theie could not gesse aforehand, what their end wold be, theie vsed the same mean for their first train, and fitting of their wit, which theie did vse for the best, and the most publik end. In those which learn to that end, that theie maie be profitable in publik, and proue so in the end, theie cheselic consider the *principall* and *subaltern* magistrates. I call those magistrates *principall*, which ar not subiect to account of their gouernmēt by anie common order, tho in conscience and religion both towards God and men theie be euerie one subiect, as stewards by commission, whether theie be Emperours, Kings, or whatsoever prince of absolut soueraintie, not vassall to anie higher. I call those *subaltern* which ruling other yet ar subiect to other, as in a Monarchie all the mean and inferiour magistrates, and generallie as in anie estate those officers be, which be accountant for their doings. These magistrates be theie, whom all their precepts tend vnto, as the principall springs of most good or euill in anie estate. Bycause theie be the life & soul of their lawes for reward and punishment: the onelie president in all doings, to the common subiect, whether themselues be in principall roun, or but in subaltern. The principall magistrate is a great president as most profitable in good, so most perillous in ill: bycause his vertew, is the generall allurements, to resemble the like by, as his vice is the generall couert, for impunitie to offenders. The *subaltern* magistrates make a state verie lothsom by euill execution, as theie make it verie lightsom, by the contrarie dealing. Their own obedience towards their superiors is more then a lure to reclame the people, bycause their obsequiousnesse to those that ar aboue them enforceth their vnder ones offici-

*The publik
end of studie.*

*Magistrates
principall and
subaltern.*

oullie to obay, both the chiefe souerain, & also the theſelues. And therefor in the choice of their chiefe, where the chiefe is of choice, theie be meruellous vigilant, and chuſe moſt what for time, and not for perpetuitie, for fear of ill ſucceſſe in a verie good choice, where aſſurance of time breeds ſecuritie in time, and ſecuritie no good. Likewise in theſe *ſubaltern* magiſtrates theie be no leſſe carefull, bycauſe their places and functions concern euerie particular ſinew, euerie particular vein, euerie particular arterie, naie euerie ſmall filet, and fineſt ſtring or ſtrip in the hole bodie of anie common weall. Here lieth their choice of their learned wits, bycauſe theie take learning to be a leading qualitie, and therefor beſeming the place, if it be fitted in perſon. Theſe theie will haue fed and cheriſhed with beſt matter, from the firſt time that theie be able to take anie pains either for bodilie exerciſe, or for trauell in learning, vntill theie be able to ſerue that publik turn, wherevnto theie are deſtinate, & wherefor theie were ſo trained by publik foreſight. In theſe theie conſider the maintenance of the ſtate, & therefor in their choice their chiefe regard is, what wit is moſt fit in euerie kinde of ſtate, bycauſe the like as it loueth the like beſt, ſo bycauſe of that loue it preferreth it moſt. Thus much concerning the end wherefor the choice is made. In the qualities which be-
wraie fitteſſe for learning, theie haue regard to both the bodie and the minde. In the bodie theie require, that it be able for ſtrength, and health to abide exerciſe the preſeruer of the both: that it be of good proportion and correſpondent to the minde for trauell in ſtudie, & if it maie be, to haue it perſonable with-
all, bycauſe perſonableneſſe is an alluremeſt to obedience, a gracious deliuerer of anie inward vertew, & ſomtime was eſte-
med a thing moſt worthie of the principall ſeat. Was not *Saul* noted in his election to be king, to haue bene taller and more perſonable, the the reſt of the peple? Did not *Thaleſtris* the *A-maſon* Quene half contemn *Alexander* the great: when ſhe ſaw his perſon to be of no great ſhew, whoſe name was ſo renou-
med, as the report therof did cauſe hir com to ſee him? Doth not *Euripides* ſaie & *Phorphyrie* vpon his word, that a bodie of pre-
ſence is beſt worthie to rule? In the minde theie conſider firſt the means to conceiue well, and to keepe faſt, and then thoſe
qualities,

*The qualities
of the bodie
and the minde
which lead
this choice.*

*The choice in
bodie.*

*The choice in
minde.*

qualities, which be fittest for performance, when the habit is
 had. In conceiuing well, first theie require a sharpnesse of wit to
 perceiue soon, without taint of dulnesse or difficultie by hard *A quik conceiuing.*
 learning: bycause wits shrink and recoill sooner, at a thing hard
 to learn thorough their own dulnesse, then theie do at anie la-
 bor in the greatest exercise. For in learning the burden is the
 mindes alone, in exercise the bodie bears part with the minde.
 Secondlie theie seke for an inuincible & laborious courage to
 go thorough with al paines. For without such a courage & that
 naturallie had, what wit could awaie with so much trauell of
 bodie, so much toill of minde, so much tiring of both in medita-
 tion & studie? Theie regard also a desire to be asking, and de-
 manding of others, which be better learned, and a delite to re-
 semble the best, & therefor to be praised: neuer to be idle, but
 euer well occupied, tho it be in plaie, so it be worthie praise. In
 the retaining of that, which theie haue conceiued theie require *A fast retaining.*
 a fast memorie to kepe well, and a good foresight to continew
 it well, and by the same means, whereby theie first learned,
 with all those exercises which confirm memorie, & make waie
 to further knowledge. In both these qualities, to conceiue soon,
 & to kepe fast, theie vse to consider certain other signes which
 be ordinarie companions to anie toward wit, as to be natural-
 lie well giuen, to be curteous in behauour, & such of that sort,
 as *Quintilian* bids giue him that boy, which wilbe quikned
 with praise, which wilbe aloft with honor, which will wepe at a
 foill. This boy saith he must be fed with braueries, him cherish-
 ing will encourage, in him I fear no loytering. In stede of that
 weping at a foill *Xenophon* in the person of *Cyrus*, whō he deuise-
 so perfit, as the best boy for a patern to bring vp, & the best *Cyrus in Xenophon.*
 price for a presidēt to princes, semeth rather to like of laughing
 himself at himself, thereby neither to take laughter in the loo-
 kers on for anie kinde of mok: neither to leaue anie courage, but
 furthwith to amend the thing, wherein he missed. Whereas we-
 ping might bewraie a pusillanimitie, and a faint of stomak. But
Quintilian no dout ment, as if that weping cā of an inward grefe,
 not quēching but kindling the natural courage, to burst out to
 the better. So *Linie* saith that the hāging of the head, & the loo-
 king down of the Romaine soldiers, whē theie returned home- *The Romaine soldiers in Liue.*

*Pamphilus in
Terence.*

ward after their foill at *Candium*, where the gallous was their gate, tho theie wēt vnder it like gese, was no argumēt of corage vanquished & oppressed by so shamefull a despite, but of a suppressed choler & a boiling grefe, which lōged for occasiō, whereby to work reuēge, & was thoroughlie ashamed, till theie had chāged y shame with their enemie for honor, & had died their swords in the deceiuers blood, their foill cōming not thorough their own defalt, but by folie of their leaders. As for *Quintilianes* cokking boy stil perching, still aspiring: such a pert cōccit maie be good for his oratour, bycause he limits him no place, but it is hard for a subiect, whose humilitie is his honor. For the aspiring wit, which wilbe still a mounting, giues som euident suspition of a restless head, in anie kinde of state, least fit for a Monarchie, & lesse profitable to it self. Bycause desiring stil to be the best, if he misse, he moills other, if he hit, he harms himself, by insolence of thought, not cōtent with a mediocritie, as to far beneath him, nether able to get much, as not fit for his humor, where the state is to distribut, as it thinks of the person, and not the person to receiue as he thinks of himself. In the generall learner I like that disposition best, which *Terence* doth attribut to young *Pamphilus* in his comedie called *Andria*: in whom I obserue two seuerall properties, the one for learning, the other for behauior. For his learning he was neither to excellent to be enuyed, neither to mean to be contenned, but as not aboue all in anie thing, so not beneath all in anie: that much allowed mediocritie being the rule of his learning. In behauior towards other he had acquainted himself to bear with all companies in most varietie of behauior, to yeild himself to them in honestie of delite, contrarying none, contemning none, neuer bragging of his birth, neuer vanting of his welth. For certainlie in wits this moderate kinde is most contrarie to the worst. If anie one be to singular od, he is fit either for valew aboue all to be sent vp to heauen, as to good for the earth; or for vice beneath all to be wisht somewhere else, as the earth to good for him, as *Plato* dalieth with the like speche in the like case. But those mens chiefe consideration in their chusing of wits is, what affection to learning the childe háth by natur. Bycause it is hard to haill against the stream, as it is wonderous easie to row down

down with it. Finallie theie knit vp all their choice with this no
 fantisie, tho a fable of *Platoes* Protagoras, that *Iupiter* sente *Mer-*
curie down into the world, to distribut learning and vertew
 amōg those of the world. In which his distributiō he gaue lear-
 ning to peple, according as theie were inclined by natur: but
 he gaue them verew, which he deuided into a remorse to do
 ill, and a desire to do right, according to necessitie, which was
 to haue few men learned, and as theie were inclined, but to
 haue all mē vertewous, as theie ought to be inclined. Bycause
 one learned man, as one physician, will help a great number:
 but it is necessarie for all men to be ashamed to do ill, and to
 be redie to do good. And with all, there saith *Iupiter* to *Mer-*
curie make this proclamatiō thoroughout the hole world, that
 theie furthwith kil him, as a diseafe in a state, who so euer is not
 capable of shame to do wrong, and will to do right. Whereby
 theie do mean, that there wold not be to manie brought vp
 vnto learning, where both natur restrains being not fit in most,
 and our vse doth not nede them, where some few will serue all.
 Which two consideratiōs natur in most, & nede in all, be the
 chiefe grounds of this choice for learning. But vertew & good-
 nesse be required in all, as necessarie for all in this our generall
 nede, & corruptiō of natur, whereby most be euill, whereas all
 should be good. But I haue said much allredie concerning this
 choice in diuerie places of my former book, which I call *Posi-*
tions, and speciallie in that title, which handleth the stripping
 of, of too manie bookmen. In the qualities that declare a wit
 verie likelie to perform well afterward, when learning is ob-
 tained, theie commonlie consider the honest disposition, and
 the parties zeall towards morall vertew, and ciuill societic e-
 uen for honesties sake, without hope of anie profit. Then theie
 mark next the forsight of conceit, which must be neither easie
 to be deceiued, nor soon to be remoued from a right opiniō, by
 either passion in theselues, or persuation of others. And general-
 lie whatsoeuer vertew is like to bewraie both a good man, and
 a good subiect, that theie call to counsell in making of their
 choice, to haue their learner make shew, both of capabilitie, &
 keping, in matters of learning, and of towardnesse and constan-
 cie, in matters of liuing. In all these wits theie still respect li-

*The qualities
in choice for
performance.*

*Libertie and
abilitie two
great respects
in choice.*

bertie and not bondage, abilitie and not pouertie, to haue learning liberall, where learners be no slaues, and the execution vnconrupt, where nede is not to festur. Yet theie do not exclude nede in excellent naturall wits, but theie provide for their abilitie, that theie be not subiect to nede. And tho slaues be sometimes learned, yet learning is not slauish: neither when the parties demeanor doth procure his freedom, is learning manumised, which was neuer bond. Which two reasons, for libertie, and nede, the old wisdom, whereof I intreat now, must nedes confesse, if ye look but to *Aesop* among slaues, & *Plato* among writers: whereof *Aesop* fought still for freedom against seruitie, & *Plato* for natur against mutable fortun, measuring not euen princes by their place, but by their propertie, by naturall power, and not by casuall euent. The cause why theie think so much of abilitie is the respect of the peple, which will obeie best, where theie be ouer topt most: as the cause why theie think so much of freedom is, for that slaues haue no voice nor part in the state, being held but for cattie, tho reasonable wi: hall: whereas learning hath best voice in anie estate, and therefor requireth the help of such an utterer, as is part of the state, and capable of best state. Thus much for both the number of the Elementarie principles, and the choice of wits most fit for learning, according to the iudgement of the eldest, and best writers.

Cap. IIII.

That this Elementarie and the profitablenesse thereof is confirmed by great reason, and most euident proufs.

AS for the reasons, which confirm the choice of the Elementarie principles, I find them to be both manie, and well appointed, & such, as moue me to think, both that these fise, and that not fewer then these fise, neither anie other then these fise do make a perfit Elementarie, and that a perfit Elementarie is a most excellent thing, and so most excellent, as without the which, if it be not either anie at all, or not such as this is, there will great defects ensue in yeares, which might be preuented in youth. For as the wise *Cato* being demanded
Cic. 2. de Off. what was the chiefe point, that did belong to husbādrice, answered

red to fede well, & dubbed the point. And the eloquent *Demo-*
sthenes being demanded, what was the chiefe point that did be- *Cic. de clar. Or.*
 long to an orator, answered to gestur well, & dubbed the point:
 so my self, tho neither a *Cato* for wisdom, nor a *Demo**sthenes* for
 eloquēce, yet am so resoluēd in this matter, as if I were deman-
 ded what I thought to be of chiefe force in the hole course, and
 matter of learning, I durst boldlie answer a good Elementarie,
 and duple the point. *Cato* answered in that argument, where-
 with he was acquainted, being a great husband, *Demo**sthenes*
 in that, wherefor he was esteemed, being a great orator. And
 why not I in that, which methink I know being a long teacher?
 That *Cato* answered wiselie, what better reason can you re-
 quire, then the effect thereof in the catle themselues, and the
 catlelike creaturs, which being the husbandmans charge, and
 staruing without stouer, defeat the ill feeder of his conceiued
 stok. That *Demo**sthenes* his action was the soull of his orations,
 and assured the truth of his iudiciall answer, who is better wit-
 nesse then euen *Eschines* his enemy? Who being banished his
 cuntrie, by the onelie mean of *Demo**sthenes* his tung, did con-
 fesse in his exile, that he was sorer wounded with the force of
 his action, which gaue life to his words, then with the strength
 of his words, that found work for his action. That this my opiniō
 concerning the infinite commoditie of a good and perfect E-
 lementarie, is as tiew in the train to learning, as either *Catoes*
 was in husbandrie, or *Demo**sthenes* his in oratorie, there be six
 speciall and principall causes, which by the greatnesse of their
 own good effects, do vnfallible conclude, the excellent bene-
 fit thereof, euen bycause ech of the principles is so excellēt good.
 All which cōcurring, & meting in the generall end of the hole
 Elementarie, must nedes import a meruellous treasur, to be in
 the hole, where euerie particular, which maketh vp that hole,
 doth proue to be so profitable. The six reasons which by their
 own priuat goodnesse confirm a generall profit in the main E-
 lementarie be these. If the Elementarie do season the grene
 vessell with the swetest liquor, and the vntrained minde with
 the holsommest humor, is the goodnesse thereof doutfull,
 where the substance is so precious? If it make the childe most
 capable of most commendable qualities, which without it he

The six rea-
 sons that proue
 the goodnesse
 of this elemē-
 tarie.

1

2

could not aspire vnto, deserueth it not embracing, which makes
 1 3 so plane a waie to so excellent a thing? If it resemble natur in
 the multitude of hir abilities, and procede so in teaching, as she
 4 doth in towardsing, can the currant be but good, which follow-
 eth such a gide? If in place of hardnesse, it plant facilitie, doth it
 not help students to saill with a forewind, without fear of ship-
 5 wrak, where all roks be remoued, that theie nede not to be fea-
 red, or so laid in sight, as theie maie easilie be auoided? If where
 there is now verie great misliking of manie good things, by
 mean of ignorance, which cannot conceiue them, it do cause
 allowāce by the mean of knowledge, which of iudgement will
 allow them, is not learning much bound to it, for clearing hir
 6 frō blemish? Naie, if within the Elementarie cōpas it cōprehēd
 also the entrie to language, and the grammer trauell, which
 is the keie to all cunning, maie it not then well be said to be
 perfect in all points, which belong to ane Elementarie? seing
 in course of studie, where language doth end, there learning
 doth begin? and all that goeth before that, as in order it is a
 principle, so in natur it is Elementarie? Now that it is of such ef-
 ficacie, for seasoning with the best, for conceiuing of the most,
 for resemblāce of natur, for exile to hardnesse, for maim to misli-
 king, for entrie to speche, it shalbe proued verie planelie, and
 withall so, as no other Elementarie cā possiblie compare with
 it. For as I am thoroughlie perswaded, that the first Elementa-
 rie, being well perfited is the onelie furtherer to all kindes of
 learning: so am I likewise resolued, that this Elementarie, not
 deuised by me, tho reuiued by me, is the perfection of the Ele-
 mentarie, and so consequentlie the chiefe promoter of the after
 learning, which the effect will shew in prouf, as the reasons
 will in prouing. Which I therefor set down, as diligentlie as I
 cā, that my good readers perceiuing thereby the profit of the
 thing, maie the sooner procure the effecting thereof, by subscri-
 bing to that, which theie se so well warranted.

Cap. V.

*That this Elementarie seasoneth the young mindes with the ve-
 ric best, and sweetest liquor.*

Of

OF those six reasons, whereby I take the great vse of this Elementarie to be vntalliblie confirmed, the first is, by-cause it doth season the tender, & vntained minde with the best & swetest liquor. Which that it doth, who will deny, whē he shal euidentlie se, nothing to be propounded therein, but that, which is most pure & picked? *Plato Aristotle & Quintilian* tho not theie alone, in those places of their fortraine, where theie wish a childe, that is to be brought vp well, neither to hear, nor to read, nor to se anie thing at all in his teaching kinde, & of set purpos, but onelie that which is most agreeable in opinion with truth, in behauour with vertew: by that their so saing declare vnto vs the qualitie of those things, which ar best for children to deall withall at first. And our own relligiō, which best knoweth of what importance it is, to haue youth embrewed with the best at the first, is meruellous carefull, both to win them to it by precept, and to work it in them by practis. For the necessitie of beginning at the best, in euerie argument, which hath a beginning, and is to procede by order, I shall not nede to saie much either for the good which it bringeth, or for the ill which it blemisheth. One *Theodorus* a plaier of Tragedies, belike such a one, as *Roscus* was at Rome both excellent men in that kinde of action, wold neuer let anie mean or vnskillfull actor enter the stage before him, as *Aristotle* reporteth, by-cause he himself wold work the first delite, euen with the verie best, for that he knew the force of the first impressiō, which being laid with pleasur in the beholders minde wold cause them procede on with cōtinewāce in like pleasur, wheras sō vnsweetenesse at the first might cause harshnes thoroughout. Wherein I note also (tho the first planting of best sciences be our gardning here) that by his so doing, he either enforced his fellow-plaiers to be like to him, & so partakers of the praise: or else he alone bare awaie all the praise, as deseruing it alone. Could one *Theodorus* a Tragedie plaier espy that in the stage, which was somtime allowed as tolerable, outlawed somtime, as vnlawfull, & maie not a scholer spy the like in the course of learnig, which is still vpo the stage, as most profitable still? When the childe shall haue the matter of his *Reading*, which is his first principle so well proined and so pikked, as it shall catechise him in relli-

Plato. 2. 3. Pol.
Arist. 7. 8. Pol.
Quint. 1 Inst.

Reading.

*Writing.**Drawing.**Musik.**Grammer.**The parents
charge at
home.*

gion trewlie, frame him in opinion rightlie, fashion him in behauior ciuillie, and withall contain in som few leaues the greatest varietie of most syllabs, the chiefe difference of most words, the sundrie pronouncing of all parts, and branches of euerie period, doth not *Reading* then which is the first principle seme to season verie sure? enriching the minde with so precious matter, and furnishing the tung with so perfit an vtterance? When the argument of the childes *Copie*, and the direction of his hand, whereby he learns to write shalbe answerable to his reading, for choice of good matter, and reuerence to young yeares, neither shall offer anie thing to the eie, but that maie beawtifie the minde, and will deserue memorie, will not *writing* season well, which so vseth the hand, as it helpeeth to all good? When the *pen* and *pencill* shalbe restrained to those draughts, which serue for present semelinese, and more cunning to com on, for the verie necessarie vses of all our hole life, doth not that same liquor, wherewith theie draw so, deserue verie good liking, which will not draw at all but where vertew bids draw? When *Musik* shall teach nothing, but honest for delite, and pleasant for note, comlie for the place, and semelie for the person, sutable to the thing, and seruiceable to circumstance, can that humor corrupt, which bredeth such delite, being so eueriewhere armd against iust challenge, of either blame or misliking? For the principle of *Grammer*, I will not tuch it here, bycause I entend not to deall with it here, but wheresoeuer I shall tuch it, I will tuch it so, as it shall answer to the rest in all kinds of good. In the mean time till the grammer principle do com to light, that *Reading* shalbe so relligious, *Writing* so warie, *Drawing* so dangerlesse, *Singing* so semelie, *plaing* so praiseworthy, the euent shall giue euidence, and the relice it self shall set surth the seasoning. But by the waie, as the Elementarie professeth it self in the course of learning, and in trade of school to be the first & best seasoner of the vntained minde: so ought parēt, also for their own part both before & during all the Elementarie time, to prouide so at home, as there be no ill liquor inconsideratlie powred into the grene cask, which maie so corrupt it, as it will either quite refuse the good Elementarie humor, or vnwillinglie receiue it, and not to such a good, as it vseth.

vscth for to work, where the cask is not corrupt. For if the youg
 eies be acquainted at home with vnsemelie sights: if the tender
 ears be more then half trained to vncomlie hearings, if the
 pliable minde be vnwiselie writhen to a disfigured shape, if
 the hole conceit be vnaduisedlie stained with a contrarie dy,
 how can thar countenance be liked on in school, whose contra-
 ric fauor is most honored at home? Those paréts therefor which
 will look for the best liquor in schools, must not in anie case vse
 corrupt humor at home. For that is most trew, which is vttered
 by manie, but most oraclelike by *Plato*, cōcerning the strength
 of that iuyce, which the young wits ar first seasoned withall. I
 will set down *Platoes* words first in Greke, where theie be most
 pithie, and then in English, where theie shalbe as plane. Ἀρχὴ 2. Polit.
 παντὸς ἔργου μέγιστον, ἄλλως τε καὶ νέου καὶ ἀπαλῷ ὄντων. μάλιστα γὰρ
 δη τότε πλάττεται καὶ ἐνδύεται τύπος οἷον τις βέλεται ἐνσημῆνασ-
 θαι ἐκείνῳ. Καὶ ἐκ τῆς παιδείας, ὅποι ἀν τις ὁρμήσῃ, τοιαῦτα καὶ τὰ 4. Polit.
 ἐπόμενα εἶσαι. τὸ γὰρ ὁμοίον αἰεὶ τὸ ὁμοίον παρακαλεῖ. Which is to
 saie in English, that the beginning of euerie thing is of most
 moment, cheselie to him, that is young and tender, bycause the
 stamp is then best fashioned, and entreth deapest, wherewith ye
 mean to mark him, and the sequele will be such, as the fore-
 train shall lead, whether soeuer you march, bycause naturallie
 the like still draweth on the like. These words, as theie ar wise-
 lie vttered by the graue philosopher, so ought theie to engraf
 both in parents and masters a depe inpression to obserue them
 as carefullie, as theie be spoken trewlie. This concordance be-
 twene the parent at home, and the teacher in school for the
 vertewous training vp of their litle young ones, is in verie
 dede, to bring them vnto *Christ*, as we be bid in scriptur. For
 what else is it, I praie you, for a childe to com to *Christ*? or of
 what other force is it to be a Christian childe? Sure not to be
 baptised onelie in the name of *Christ*, but both for truth in rel-
 ligion, and matters of knowledge, both for vertew in demeanor,
 and matters of liuing, to be brought vp so, as he maie trewlie
 resemble him, whose name he beareth, & faithfullie serue him,
 whose conusance he carieth. Hereby it semeth to me to be ve-
 rie plane, that a good Elementarie thus appointed, as it seaso-
 neth first, and continueth longest, so it doth both best.

That this Elementarie maketh the childe most capable of most commendable qualities.

*The helps to
further capa-
citie.*

*Naturall helps
to further ca-
pacitie.
The minde.*

The bodie.

*Artificiall
helps to fur-
ther capacitie.*

*The best qua-
lities of the
minde.
Vertew.*

Those means make one capable of som further qualitie, by whose helpe that partie, which is to com by such a qualitie, both conceiue it quiker, retaineth it faster, and executeth it better. Now those means be in vs either naturallie ingenerate, or artificiallie emplant, and that so, as theie shew themselues, both in our bodies, and mindes. Concerning the naturall helps, which by the verie inclination bewraie a minde made naturallie fit, either to conceiue, or to retain, or to execute anie learned qualitie well and therefor the better, by-cause the more naturallie, I haue spoken enough in the questiō of choice, where I wish by the autoritie of the best writers, that such wits onelie were set to learning, as naturallie bear som fauor that waie. Concerning such naturall properties, as will discry a bodie fit for anie exercise, either to kepe the bodie it self in helth in one, that is no student: or to assist the minde in all hir executions, in one that is a student, I haue said enough in my book of Positions, where I handle exercise. Neither is the question at this time of anie naturall inclination, but of artificiall helps, and those not for the bodie, which point is for Gymnastik and exercise of the bodie, but onelie for the minde, tho wrought by the bodie, which is for these principles, and the Elementarie learning: I saie therefor that these fiue principles, *reading, writing, drawing, singing, and playing*, which make this hole Elementarie, besides exercise, which is Elementarie to, tho handled elswhere, be the onelie artificiall means to make a minde capable of all the best qualities, which ar to be engrafted in the minde, tho to be executed by the bodie: which best qualities be two, vertew for behauior, and knowledge for cūning. Vnder the name of behauior I comprise all those qualities, whose honor is in action, as vnder the name of knowledge I imply all those, whose soueraintie is in skill, tho either of them both both know ear theie do, & do as theie know. For vertew and the planting thereof, it hath no cause to complain of this Elementarie, which giueth precepts vnto children how to learn

to do well, and so preferueth vertew, as much as direction can. What furtherance else is to be had therevnto by practising that in dede, which is commanded in word, that is reserued also, & most earnestlie recommended euen by this Elementarie to all parents and teachers, according vnto the distinction of that autoritie, which theie haue ouer childern. Doth not this Elementarie then make childern most capable of vertew in elder years, for whose growing it is so carefull in their tender age, both by precept and performance? As for *knowledge* which tendeth directlie vnto cunning these fiue principles serue directlie therevnto. For by them the minde is prepared and made fit to receiue and vnderstand all things, which either natur doth bequeath vs, or labor provides for vs: By *reading* we receiue what antiquitie hath left vs, by writing we deliuer what posteritie craues of vs: by both we find great ease in euerie occasion of our dailie vse: By resembling with pencill what a spectacle thing is there, and subiect to the eie, either brought furth by natur, or set furth by art, whose knowledge and vse we attain not vnto? By the principle of musik besides the purchase of a noble science, so certainlie platted by Arithmetically precept, as no one better, so necessarie a step to further knowledge, as no one more, such a glasse wherein to behold both the beawtie of concord, and the blots of dissension euen in a politik bodie, as no one surer: how manie helps and how great ease receiueth our naturall infirmitie either in care for comfort, or in hope for courage. Not here to tuch the skilfull handling of the rude voice, nor the fine nimbling of the raw fingers, things not to be refused where theie maie be well had, and naturallie required, where imperfection is to be perfited by them. Againe doth not all our learning conceiued by the eie, and vttered by the tung confesse the great benefit which it receiueth by *reading*? Doth not all our deliuerie brought furth by the minde, and set furth by the pen acknowledge a dewtie to the principle of *writing*? Doth not all our descriptions, which figur in the thought, and pictur to the sense both preach & praise the pencill, which causeth them be sene? Doth not all our delite in times not bified (as all our labour is for rest, all our trauell for ease, all our care to auoide care) protest in plane termes, that it is wonder-

*Exercise the
cause of capa-
citie in the
bodie.*

fullie endetted to either part of Musick, both by instrument and voice? the naturall sweter of our four life in anie mans iudgement, that is not to four? Now what learned qualitie is there of anie commendation, but it falleth within this number, and is furthered by these principles, whether it be chiefe profession of greater note, or meaner facultie of lesse account, or necessarie trade of vnforbearable vse? And not to leaue exercise quite vntouched, seing it is mere Elementarie, & alwaie to ioyn with ech ascent in learning, as the bodie growing in strength or in years requireth more or lesse stirring: by the artificiall benefit thereof the fete excell in swiftnesse, if natur be according, the arms in strength, the hole bodie in ech part, for all gifts in ech part, which either concern helth or cause actiuitie. And as so manie principles appointed for the minde being cunninglie applied thereunto, do make it most able both to conceiue with the soonest, and to deliuer with the fairest: euen so the one principle of exercise being skilfullie applied according to right circumstance maketh the bodie most actiue in all parts, to execute all functions both of necessitie and praise with a meruellous nimbleness. All qualities therefor whether belonging to the bodie, bycause their executiō is by it, or partaining to the minde, bycause their seat is in it, must nedes cōfesse themselues to be so auanced by this Elementarie, as in dede theie were nothing, if it were not. Take exercise awaie, what then is the bodie, but an vnweildie lump? what vse of it hath either cūtrie in defence, or it self in delite? Remoue precept and practis, and where then is vertew, which neither knoweth, what to do, if it be not directed, neither doth when it knoweth, if it faill of practis? Set these fiue principles apart, what can the vnlearned eie iudge of? the vntrained hand deall with? the vnframed voice please with? If all the principles want, then all the qualities faill, if som certain wāt, then so manie faill, as procede frō them that wāt. If all the principles be had, then all the qualities will follow. Wherefor I conclude, that if all commendable qualities do fall within this compas, if these principles auance them all, if want in the one cause defect in the other, that then this Elementarie must nedes cause the childe being so well trained, to be most capable of most commendable qualities, and that the defect in these
must

must of mere necessitie cause defect in those. Whereof theie can best iudge, which when theie grow in years, then perceiue their own lak, which commeth for want of such a foretraine. At which time one of these things streight waie enfeweth. Either theie condemn that, which theie know not, thorough ignorance: or theie contemn that, which theie dispare of, thorough insolence: or theie mone that, which theie misse of, thorough negligence, most comonlie of frinds, which regarding litle else, but the waie to welth, desire rather a compendious path to compas that, then a longer circuit to com by a better, tho in the end theie perceiue, that at the first theie might well haue obtained both, with verie small ado. Wherefor the Elementarie being so absolut, and yeilding so great a capableness to further qualities, it were to great an ouersight in those parents, which haue oportunitie at will, to neglect it in their childern, & in stede of knowledge in all, to leaue them ignorat in som, and cause them in years to mislike, where theie cannot iudge, contemn where theie cannot compas, bewaill where theie fele want, cheseliie considering, that as it will make childern capable of the most, so it self is compassable, well nigh by the meanest.

Cap. VII.

That this Elementarie resembleth natur, both in number of abilities and in manner of proceeding.

THe third prouf of a good Elementarie was to resemble natur in multitude of abilities, and to procede so in teaching, as she doth in towardsing. For as she is vnfrindlie, wheresoeuer she is forced, so is she the best gide, that anie man can follow, wheresoeuer she fauoreth. Wherefor if natur make a childe most fit to excell in manie singularities, so theie be furthered and auanced by Elementarie train in the younger yeares, is not that education much to be blamed, by whom the falt coms, and the infant is defeated of that same excellencie, which natur voweth, and negligence voideth?

Again, when there is nothing ment vs by natur, but train will help it forward, is not train it self to be thought most perfit, and the mean of the train to be held most absolut, which spre-

des with natur, where she splaieth most, as manifold in preferring, as she is in profering.

*What is meant
by the name
of natur.*

Whē I vse the name of natur, I mean that power, which God hath emplantēd in these his creaturs both to cōtinew their own kinde, that it do not decaie & to answer that end, wherefor theie were made. The continewance of their kinde is the prouf of their being, but the answering of their end, is the frute of their being. This latter part is that point, wherevnto education hath a speciall cie (tho it contemn not the other) that the young fry maie be brought vp so, as theie maie proue good in the end, and serue well in that place, wherevnto theie shalbe loted, for the benefit of their countrie, when theie com to years, and full state of prouf. For the performance whereof that theie maie proue such in dede, I take it, that this Elemētarie in his kinde is most sufficiēt, as being the best mean to perfit all those abilities, which natur endoweth our kinde withall, by those same principles, which art and consideration appointeth it withall: and by vsing such pollicie in the waie & passage to artificiall perfectiō, as natur hir self doth vse in hir ascending to hir naturall height. Bycause the end of education, and train is, to help natur vnto hir perfection, which is, when all hir abilities be perfited in their habit, wherevnto right Elements be right great helps.

*What it is to
resemble na-
tur in train.*

This is that resemblance of natur, which I do mean, not to counterfeat hir in som other work, as fondlie comparing, or frowardlie bragging with the effects of natur, like som *Apelles* in purtrait, or som *Archimedes* in motiō, but when consideratiō & iudgemēt wiselie marking, whereunto natur is either euidētlie giuen, or secretlie affectionat, doth frame an education consonant therevnto, to bring all those things to perfection by art, which natur wisheth perfit, by franknesse of hir offer. If natur do offer a towardnesse to write, and no impediment let, but it maie be well applied, is not consideration vntoward, if that ability want forwarding? If with som small help a childe's voice maie be made swete, tunable and cunning, is not education lame, if it continew harsh, vnpleasant, and rude? If by benefit of natur, wē be made fit for mo qualities, then ordinarie education doth help vs vnto, do we not blame them, who hauing gouernment ouer vs, leaue vs ignorant in that, which in ripe-
nesse

nesse of years we want in our selues, and wonder at in others? whose train being better then ours, tho perhaps neither wit quikker, nor bodie nimbler, doth serue for a prouf, that courteous natur is oftentimes verie frank, where vnkinde fortun sheweth verie small frindship: naie that either negligence or folie inconsideratlie cutteth of, that naturall abilitie, most liberallie bestowed. Whereupon I ground my argument that this must nedes be a verie good Elementarie, bycause it preferreth all things which natur offereth to a commendable end, and sheweth it self as considerat a teacher, as natur doth hir self an excellent toward.

But for the better vnderstanding of my conclusion, and this great concordance, which I note to be betwene natur in framing, and art in training, both for number of abilities, and for manner of proceeding, I will first examin the naturall abilities, which ar to be perfited, & how natur himself doth forward the perfectiō: the I will shew, how those principles, which art hath deuised for the furtherance of natur, do answer vnto those abilities of natur, both for sufficiencie in number, and fitnesse to perfection. For where there be verie manie effects, which ar to be wrought, there must nedes be manie means, to bring the effect about. Where natur hir self offereth verie good hold, there art must be at hand and redie to take it: where natur is frutefull, and plaieth the good mother, there art must be carefull and proue a good nurie. For it is most trewe, that most excellent gifts, and endowments of natur, be verie oftentimes spoiled by the onelie mean of negligent nurtur.

I call those naturall abilities, which natur planteth in our mindes and bodies, prepared by hir self for vs to vse, but to be perfited by our selues, to our own best vse, whereunto that power of our minde, or that part of our bodie doth speciallie serue, in which that abilitie is naturallie placed: As for example, natur planteth in the hand an abilitie to catch and hold, which that it maie do to the best effect, and to that vse for the which we haue our hand, our own pollicie and practis must be our best mean. Natur plāteth in our minde an abilitie to forese such things, as be to com, which that it maie do to our greatest profit, our own wisdom, & our own cōsideration, must be our

*The generall
division of
this title for
naturall abi-
lities and ar-
tificiall prin-
ciples.*

*What natu-
rall abilities
ar.*

best mean. Whereby it will fall out, that we our own selues do cause our own want, if we do not our endeour, to further those helps, which the goodnesse of natur, naie, which the goodnesse of God, the Lord and prince of natur, of his own mere gift doth so bestow vpon vs, as we maie frelie haue them, if we list to apply them. If the case were such, as we our selues were willing to vse them, if we had them, and had them not, the complaint might tuch natur, for not answering our will, but now that we haue them, if we do not vse them, the blame will tuch our selues, for not answering hir goodnesse.

What artificiall principles be.

I call those Artificiall principles, which mans wisdom hauing considered the entendment of natur doth deuise for himself, so manie in number, and so fit in qualitie, as theie maie take sure hold of all naturall inclinations and abilities, & bring them to perfection by the like mean, and the like ascent, in training them to that end, which pollicie doth shout at, as natur sheweth hir self to be verie well willing to follow the hand of anie such a trainer, by such a mean as is deuised, to such an end, as she desireth: As in the former examples of the hand to hold sure, & the minde to foresee, which be naturall abilities, artificiall principle is to vse such exercises, and so considerate experiments, and with such precisenesse in the vse of them both, as the hand maie hold best, and surest with all the minde foresee most, and furthest withall. Where natur grounded onelie bare holding, and simple foresight, direction entended the best in them both, as natur did not seme to be verie froward in either, whose perfection lyes in both.

The generall diuision of abilities, by the soull and bodie, by our being onelie and our being well

By these descriptions it appeareth, that of these naturall qualities som concern the bodie and som the soull, and that both theie help either to our mere being onelie, or to our well being withall: and also that the mean both to work our being in the one kinde best, and our welbeing in the other kinde as well, must be so applied, as natur hir self shall seme to be most pliant, which pliablenesse of natur will shew it self, both by ease in the working, and by vse in the work.

But forsomuch as the handling of all these qualities, first of the bodie, and then of the minde, next of our being, and then of our well being, whether imperfite in nature, or perfite in
train

train, wilbe fomewhat tedious to deal withall feuerallie, and the things theſelues maie be wel enough vnderſtood being hadled together, ſeing in all our executiōs both the bodie & minde do alwaie concur, tho either more or leſſe, as the thing that is don, procedeth in proportion from either of their parts: I will therefor handle them ioyntlie in one treatiſ, as theie themſelues do ioyne allwaie in one prāctis, & that cheſelie in reſpect of our being, firſt mere, and then well. Whereof the firſt, which concern our mere being, be altogether naturall, tho principles to the laſt, by mean of education: the latter which concern our well being, be mere artificiall but bilding vpon natur by waie of fundation, and proue ſo much the finer, where theie haue hir fauor, as either nothing at all, or but of ſmall account, where ſhe ſemeth to frown.

Thoſe abilities therefore belong to mens being, without the which theie could not once ſo much as liue, or bear the name of men in the naturall ſenſe of their firſt humanitie: Thoſe belong to their well being, without the which tho theie maie liue and continew men, yet ar theie extreme rude, and in dede no bodie, in the principall ſenſe of their beſt humanitie. Without the abilitie to receiue ſuſtenance, & to haue it tendered, when natur doth command it, a man cannot liue. Wherefor that abilitie & ſuch other like, cōcern his mere being, tho by his ſo being he be but half a beaſt, which feedes, as wel as he doth, tho not with like change. Whithout the abilitie to conceiue and vnderſtand, what is moſt ſemelie in everie circumſtance, and to haue it finned, to the moſt ciuill uſe, a man maie liue tho exceding rude, and therefor that abilitie, and ſuch other like concern his well being, whereby he is likeſt him, of whom he hath his being, and moſt ſociable with them, among whom his being is.

Now as I finde in natur both by the effects, which theſe abilities work, and by the places, wherein theie ar beſtowed, that the means vs verie much, and verie manifold good: ſo for the auancing of euerie of them to the ſame effects, which natur entendeth, I find alſo in this Elementarie, that it hath ſeuerall branches, wherewith to ſupply their ſeuerall turns, as it ſhalbe proued firſt in the abilities of our mere being, and then in thoſe, which concern our beſt being. Whereby it ſhall alſo appear,

Which be the abilities of our being, and which of our well being.

That this Elementarie anſwereth euerie particular abilitie in natur.

that neither natur, nor we haue anie cause to complain: Natur, that she is but skelenderlie furthered, where she meaneth great matters: we, as missing of that by insufficiencie of train, which natur ment vs by varietie of gifts. And that therefor this Elementarie being so well appointed by so wise men, as the first deuiseis thereof were, delerueth the embracing, which so answereth natures liberalitie in endowment, by sufficient varietie in artificiall principle.

*The first and
primitiue na-
turall powers
in our bodie.*

For the being of man, to maintain and encrease his bodie in euerie part and parcell thereof, and so afterward to sprede the like to it self, in euerie kinde thoroughout, natur hath planted in our bodies, which is hir first subiect, a *liver*, the first and formost part of hir frame, and our main, which *liver* receiuing an eager humor from the *milt*, wherewith our appetite to meat is stirred, fetcheth the same meat down from the mouth thorough the throte into the stomak, wherein it retaineth it, vntill thorough heat and humor, it be well digested, and perfittlie distributed by the veins thoroughout the hole bodie, the superfluitie thereof being expelled, and the purest being reserued, to fede the bodie for fainting, to enlarge it for encrease: to make matter for succession and continuance of the kinde.

2 Again besides the preserving of our bodies by that nourishing mean we haue also a perceiuing by outward sense to fele, to hear, to se, to smell, to tast all sensible things, which qualities of the outward, being receiued in by the *common sense*, and examined by *fantsie*, ar deliuered to *remembrance* and afterward proue our great and onelic grounds vnto further knowledge. Moreouer we haue also a certaine force to moue and stir either by commandment of passion, or by enticement of desire, either by the waie of prosecuting for the vse of life, by pulse and breathing, or by waie of proceeding to do somewhat else, by going, running, leaping and such like actions. To serue the turn of these two both *sense* and *motion*, natur hath planted in our bodie a *braine* the prince of all our parts, which by spreading sinewes of all sorts, thoroughout all our parts, doth work all those effects, which either *sense* is sene in, or *mouing* perceiued by.

3 Furthermore our soull hath in it a desire to obtain that, which
it

it holdeth for good, & to auoid that, which it esteemeth for euill: which desire worketh, either by quiet alluring, or by insolēt inflaming, and when the first motion thereof is once set on foot, either by calm persuation, or by vehement heat, it hath a further stirring to attain vnto that in effect, which it conceiueith in desire. To satisfy this vse, natur hath placed in our bodie, as a liuer to rikle desire, so an hart to kindle heat: and as the sense is moued by the qualitie of his obiect, & that motion serued by mean of sinewes: so appetite being stirred by his good or ill obiect, hath both his prosecuting & refusing supplied by sinewes.

Last of all our soull hath in it an imperiall prerogatiue of vnderstanding beyond sense, of iudging by reason, of directing by both, for deutie towards God for societie towards men, for conquest in affection, for purchase in knowledge, and such other things, whereby it furnisheth out all maner of vses in this our mortall life, and bewraiceth in it self a more excellent being, then to continew still in this roming pilgrimage. To serue this so honorable a turn of vnderstanding, and reason, natur tho she haue no place worthie enough within this our base and simple bodie, wherein to bestow so great & so statelie gifts with their hole retinew, yet she doth what she cā, & being her binger hirself assigneth them for lodging hir principall chamber, the verie closet of the brain, wherein she bestoweth euerie one of reasons vnderstanding friends, seuerallie ech one according vnto their seuerall degrees, and singular dignities. All those abilities in their first naturall kinde concern but the being of a rude man, but when theie are fashioned to their best by good education, theie procure the being of a perfit and an excellent man. For, to liue, to fede, to multiplie, to haue sense, to desire, to haue the vse of naturall and vnrefined reason. What great thing is it, tho it be somewhat more then brute beasts haue, if the other diuine qualities, which bild vpon these be not diligentlie followed? Which as theie rise out of these at the first, so theie honor them in the end, as much as the best frute can honor his first blossom, or as the cunningest work can grace the first ground, whereupon it is wrought.

Besides that, theie shew themselues to be those most excellent ends, which natur ment first, tho she hirself made but a

*The perfectio
of these quali-
ties for our
best being.*

weak shew, and yet verie pliable for mans industrie to work on for his own commoditie. He that liueth not at all, cannot liue well, he that fedeth not at all, cannot fede moderatelie, he that multiplieth not, cannot multiply continentlie: he that hath no sense, cannot vse it soberlie: he that desireth not, cannot desire consideratlie: he that vseth no reason cannot vse it aduisedlie. But he that liueth, fedeth, multiplieth, hath sense, hath desire, hath reason, he hath withall, all those abilities, which natur can afford him, to vse them all well, food with moderation, encrease with continence, sense with sobernesse, desire with consideration, reason with aduise, and so will he vse them, if iudgement maie rule the last, to haue them well, as necessitie will the first, simplicie to haue them. For as the first abilities work their naturall feats by commandment of necessitie, so the latter abilities work their laudable feats by direction of reason, which reason as it is our difference in comparison with beasts, tho we vse it but meanlie: so is it our excellēce in comparison with men, if we vse it to the best.

*How educatio
and train work
in the particu-
lar abilities.*

The abilities therefor of that reasonable and vnderstanding part in man being handled workmanlike, and applyed to their best by such deuises and means, as ar thought fittest to work such an effect, do order and direct the diet for food, & the delite for encrease, to the health of those parts which ar appointed for them, and the help of the hole bodie, which is compound of those parts. Theie fine the senses, and the instrumētts thereof to their best perfectiō, & their longest endurāce. Theie restrain desire to the rule of reason, and the aduise of foresight. Theie so enrich the minde and the soull it self, as theie laie vp in the treasure of remembrance, all arts, all forecast, all knowledge, all wisdom, all vnderstanding, whereby either God is to be honored, or the world to be serued in honest & wise sort, which so heauēlie a benefit is begō by education, cōfirmed by vse, persfited with cōtinewance, which crouneth the hole work.

*The applying
of the artificer-
all principles
to the naturall
abilities.*

Now all these abilities, whether of the first, and in most of most naturall sort for our being onelie, or of the second and in most of most iudiciall sort, for our being well, I thinke to be persfitlie furthered by this same Elementarie, in the natur of inducement to further encrease: and that for euerie abilitie in

natur

natur to haue vs to be such, there is som principle in this Elementarie to make vs to be such.

For those points, which most concern the bodie, & the helth thereof, whether motiuelie in managing it: or morallie in manering it, what is ouerlept either in exercise, for practis: or in precept, for behavior? Whereby whatsoeuer abilitie there is in the bodie, it is stirred and quikned to the verie best vse.

As for the minde and the abilities thereof, which ar afterward to be brought to som perfection of habit, there is none so blind, but he planelie seith the ground to be laid to all professions, & all matters of iudgement, all the parts and powers of the soull to be made most fit for most exquisit perfection, when those principles be obtained, which this Elementarie doth set down, the things themselues tending to the auancement of cunning, and the matter of cūning to the furtherance of vertew.

But who shall iudge of this, that this Elementarie laieth hold vpon all those naturall abilities? he shall be able to saie exceding much to it, which being but brought vp well in the ordinarie train shall but consider this book aduisedlie in euerie branch thereof. But he shall iudge best of it, who hath bene brought vp by it, and by his own sufficiencie shall both be able to pronounce himself, and to cause others pronounce, by seing him so sufficient, that there is no point for either actiuitie in bodie, or capacitie in minde, whereto natur makes him toward, but that nurtur sers him foreward.

Is the bodie made by natur nimble to run, to ride, to swim, to fense, to do anie thing else, which beareth praise in that kinde for either profit or pleasur? And doth not the Elementarie help them all forward by precept and train? The hand, the ear, the eie be the greatest instruments, whereby the receiuing and deliuerie of our learning, is chesefie executed. And doth not this Elementarie instruct the hand, to write, to draw, to plaie? The eie to read by letters, to discern by line, to iudge by both. The ear to call for voice, & sound with proporcion for pleasur, with reason for wit? and generallie whatsoeuer gift natur hath bestowed vpon the bodie, to be brought furth or bettered by the mean of train, for anie profitable vse in our hole life, doth not this Elementarie both find it, and forese it? As for the qualities

of the minde, whether theie such vertewousnesse in liuing, or skilfulnesse in learning, as arts, sciences, professions, or whatsoever else, by whatsoever term or title else, do theie not euerie one most apparentlie procede from reading and writing, as from their naturall principles, the one for deliuerie, the other for receit? whether theie trauell in language for it self, wherein *grammer, rhetoric, logik*, and their deriuatiues clame interest, or thew knowledge by language in anie other facultie. Where vnder be contained in generall terms, all the parts of *philosophie* both morall and naturall, the thre professions *diuinitie, law, physik*, all the branches of them all, all the offsprings of ech, whose instrument speche is. If the mathematiks be the end, or anie particular else, which clameth kinred of them, whose naturall end is to direct manuarie science, tho their translate vse be to whet a learned minde, can theie lak anie footing, where number, figur, motion and sound be practised in principle? where the mathematiks & their frinds be thus induced, whose necessarie reason doth force their own place, can anie other facultie, whose but probable apparée doth entreat for a roum, but find how to enter? Whatsoever else concerneth either delite to comfort our weakenesse, or delitefull vse to serue our necessitie, with cunning of praise, or handling of art, all that is foresene either by drawing for the eie, or by musik for the ear. So that in my opinion, the fathers and founders of this Elementarie, whereof I am but collector, tho as fauourable a collector, as so good a thing deserueth, haue vsed great foresight to laie such foundations therein, as maie both nusse vp all naturall abilities, while theie ar sprooting in train, and perfit them at full, when theie ar ripe for the reaping.

*The multitude
of principles.*

For the multitude & varietie of those principles, which I appoint the young scholers to deall with, that is confirmed euen by natur himself, which making hir own abilities to be so manie, requireth as manie principles to bring them to perfection, euerie one helping forward his cosen and frind. And those wise mē also, which did both deuise them, and execute them in such a number, and of such varietie, bycaus theie wold not haue yōg wits to be ouerburdened with multitude vnwisely applyed, did help them in train thorough distinction in time: as the learned

Quin-

Quintiliā doth shew in a particular discourse, where he examineth this question, whether young children be to learn diuerse things at one time or no. Where he concludeth that theie maie, as a thing of no trouble, if it be well deuised, bycause the younger the wits be, the better theie be fed with varietie: & if theie be troubled somtime, or fail in somthing, yet it is with their mindes, as it is with their bodies, soon down and soon vp again, & lightlie without harm, if their nurses and trainers be redie at their hand. For the children, which whē theie be from their ouerseers must deall of themselues, ar by litle and litle to be comitted to theselues to learn to do that betimes, which theie must deall with, euer after, yet while theie ar youg, & hollie vnder charge, their faults com rather by negligence of such, as haue charge ouer them, then of their own selues, which cannot rule themselves.

If natur in som children be not so pregnāt, as theie maie take the full benefit of this hole train, yet by applying it wiselie, there maie be som good don, euen in the heauiest wits, & most vnapt bodies, tho nothing so much as in the verie quikkest. If anie parēt again finding the naturall defect in his childe do forbear his pains, & spare his purse, where he hopes for smal profit, he hath natur to warrāt him, which semeth euē as it were directlie to warn him, not to lose his labor, where she list not to fauor.

Again if anie one wanting oportunitie cannot compas all, or hauing oportunitie will not medle withall, which education & natur seme ioyntlie to promis, he hath no cause to blame either of them, whereof the one offered that, which he wold not vse, the other that, which he wold not take. But to knit vp this argument, methink it is plane, that seing natur offreth varietie of gifts, industrie ought to vse both hir hāds to take that, which is offered. Which diligence in taking seing this Elemētarie professeth, as it letteth nothing fall, which natur holdeth vp: so I take it therefor to be most absolut, in that it doth answer so frindlie a mother as natur is, and ioyns with hir in working.

Cap. VIII.

That this Elementarie riddeth the course of the after learning from all difficultie and hardnesse.

*That hard-
nesse is a chiefe
hindrer of
learning.*

THe fourth prouf of a good Elementarie was, in place of hardnesse to plant facilitie, and to lighten the course of studie by making of it plane. For what thing is it but hardnesse alone which most appalleth young mens courages, and abateth their diligence, in a maner fraing them to go anie further, when theie are verie well minded, towards the obtaining of sound, and substanciall knowledge? And what but hardnesse is the chiefe and originall cause, why so manie rest content with simple and superficiall skill, being vnwilling to toill themselues with the difficulties of studie, and that ear theie com to fele, that small learning will serue well enough to com by a great liuing? which might haue bene alledged for a verie great impediment to greater learning, if it had gone before the feling of hardnesse: but the course is this. Young men desire to get learning to liue by, and while theie are in place of learning, as in vniuersities, bycause there theie se learning in best credit, theie ar in dede desirous to be noted for learning, which when theie cannot com by, being chekt thorough hardnesse, in the matter of studie, as theie think, but in dede thorough weaknesse in their first train, as I know, then theie deuise, how to turn that litle, which theie haue, to the best commoditie that theie can, and so in seking of preferment, theie ioyn great practises with som simple learning, as their best mean to obtain greater liuing. Whereas in verie dede if difficultie had not crosfed them, theie wold haue ioyned worthinesse in themselues, with admiration in others, and so haue bene called by others, and not haue craued themselues. This hardnesse certainlie cometh bycause such students haue not bene brought vp in the knowledge of these Elements, which being well laid while children ar yet vnder the rod, and learn as it were more by rote then by reason, without feeling themselues, either much pains or anie profit, will cause an easie and a pleasant course in the further learning, when theie can iudge what theie do, tho theie did it not in doing.

*In what ma-
ner and how
this Elemen-
tarie expelleth
ignorance.*

For childern as theie be still in doing, so theie know not what theie do, much lesse wherefor theie do, till reason do grow vnto som ripenesse in them. And therefor the matter of their train is such, as theie profit more by practis, then by know-
ing

ing why, till theie fele the vse of reason, which teacheth them to know considerations and causes. The foresight for their well doing in the mean time remains in their parents, teachers, and frinds, who prouide so for them in youth, as theie maie praise them again, and praie for them in age. But when theie themselves do grow to iudgement, hauing bene so brought vp, then theie do find what a great deall of good theie haue allredie don, and how beneficiall their frinds haue bene vnto them, for helping them so much. Then theie se, where other not so trained do proue stark blind. Then make theie no bones, where euerie litle let, is a verie great log to anie of the other: then march theie one at pleasur, like soldiers of courage, whose waie is made plane by pioners sent before, where the other, which ar not so well prouided for, will rather cast awaie their armor, then wrastle with the difficulties of vnknown and vn easie passages.

I cannot compare the foredeall by which childern ar at, their first education to anie thing better, then to the pictur of *Timotheus* son to *Conon* the Athenian captaine, and his victories, as som his ill willers did cause them, and him to be painted out, as *Plutarch* reporteth. For theie made *Timotheus* himself lying fast a slepe, and fortun bringing cuntries, towns, and victories vnto him in a net, meaning thereby, that he became such a conqueror, more by hap then by cunning, more by his enemies war, then by his own wit. Childern which be well trained in their youth be like to sleeping *Timotheus*, preferred by their frinds, ear themselves can perceiue it: and their frinds like to fortun, which furnish them so well, ear themselves can discern, what good is don vnto them. But when theie com to years, and ar once awaked, then with open eies theie behold, their frinds care, their own conquest, and fortun fishing for them, naie Gods prouidence verie carefull for them, by the ministerie of parents, masters, and frinds, while theie were fast a slepe, and could not themselves, either help themselves, or iudge right of their helpers. If this Elementarie then be the great benefit of foreseeing frinds, the great conquest of frindlie fortun, naie the great munificence of a louing God, who wold haue his litle ones go thorough stich where ignorance makes hirs stik, is the

*The descrip-
tion of Timo-
theus the A-
thenians victo-
ries applied
vnto childern.*

thing of small regard, which hath so great patrons? is it of small importance, which foileth such a fo, as ignorance is?

But to go more particularlie, is the compassing of tungs hard? sure so it is, to one of no foretrain, that neuer learned grammer, that neuer red writer, that neuer proued his stile, that neuer vsed the tung. Be the mathematiks hard? sure so there be to one not prepared, that neuer did number, that neuer drew line, that neuer knew note, that neuer markt motion. Be the abilities of the bodie laborious and hard? sure that theie be, where no exercise goeth before, where the ioynts be stif, where it is painfull to proue, what the bodie can do, being neuer put to it. But where foretrain is, there ease will follow, where the bodie is prepared, the purgation worketh: where exercise leadeth, actiuitie will follow, both in those and the rest. Theie that haue these helps well grounded in their youth, as I said before, maie go forward with ease, and stand verie fast, where other must nedes stumble, which haue no such help. Which stumblers, tho by their own exceeding great, and therefore exceeding commendable trauell, theie oftentimes in the end excell those, which were better brought vp then theie were, yet the train was well appointed, whatsoeuer negligence disappointed the effect in those, which hauing wings to fly vouchsafed scant to flutter: and the blame resteth in them, which might haue don well and wold not, the praise in them, which did so well, tho theie wraffled sore for it.

Therefor the tender minde of the young infant being first embrewed with these principles as the best, for the first liquor: and then furnished with their store, as the most, for all helps, facilitie must nedes follow in all that doth succede.

*The force of
Platoes note,
that all learning
semeth to
be of som fore
acquaintance
so vs.*

The opinion mentioned in *Platoes Phaedon*, that all our learning is but a calling to remembrance of foreacquainted skill, the soull hauing in it naturallie, and from hir first being all maner of learning, tho neuer vitering it, but when it is moued by foren occasion, confirmeth this opinion of facilitie in learning, after these principles be once laid. For if the generall conceit in natur by waie of principle do make all knowledge to seme of old acquaintance, and the things themselues to be no sooner named, the streight waie perceiued, as of no new familiaritie,

aritie, no sooner hard but streight cald to remembrance, as the known inhabitants of naturall memorie (which kinde of perceiuing *Aristotle* calleth a knowledge within vs a forehand, *προσυναρκα* which knowledge leadeth the strongest and the best demonstration) sure when difficultie is past in the first planting, which is rightlie termed the better half of the hole, facilitie must nedes follow in all the residew, which seme to the principles, as of their acquaintance, theie follow so frindlie. So sharp ancie hath he to se further, whose sight is made steddie by such a preparatiue. He that in his Elementarie train can read and write well, he that handling the pen or pencill can vse them both wel by number, and with line: and dealing with musik can iudge well of sounds, & handle instruments right, what can he think hard in his after studie, if studie be his choice? Naie what shall he find hard, tho handicraft be his end? for he maie well haue all these principles, yea and the *mathematiks* to, and yet aspire no higher, then the plane workman: bycause those helps be peculiar to such peple, tho for som quiknesse to wit, and constantnesse in prouf, theie be vsed for book learning. Now if he be entred into language, so far as grammer goeth, which is the tip of the Elementarie, will there be question of difficultie? Then all hardnesse being remoued in the Elementarie, before the learner can discern, what a foredeall he is at, and facilitie being won, where the student might haue stumbled, if his waie had not bene planed, what a pleasant feild hath studie to rage in, where nothing can hinder, if loytring do no harm? Which loytring and negligence is allwaie excepted, as a thing that thwarteth euen the best deuises, & commonlie cuts of all good sucresse, in euen the fairest attempts, tho it sic the thing from blame, whose furtherance it stoppeth, and cast the falt on him, whose hinderance it helpeth. For the thing remaineth one, tho the partie haue it not, the partie is the worse, bycause he hath not the thing, and so much the worse, bycause he is worse then him self, thorough his own negligence, which might haue passed himself, thorough his own diligence.

I do oftimes se, and as oftimes pitie a great number of verie good students, which be more then half discouraged from their further proceeding, when either theie find their own want, not

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hauing this foretrain:or being desirous to go forward ar enforced to trauell in these Elementarie minuts, somtimes with effect tho extreme painefull, oftimes with dispare and losse of all their labor. And tho theie do learn them, yet that their learning is nothing so sound, as vnder a teacher, bycause no one mans labor, in anie argument whatsoeuer, much lesse in these Elementarie principles, is comparable to the help that coms by a teacher, or a cunning reader. For is it not an incredible benefit, to haue the verie flour and pith of another mans studie, naie of all the best writers, concerning that matter whercin your trauell lyeth, to be vttered vnto you in order, by one that hath digested it in time, beside his painfulnesse in studie, to gather it from the best, and most allowed writers? I will dwell no longer vpon this point, bycause I haue handled it in my book of Positions, where I shew what benefit an vniuersitie receiueth by excellent readers. To my present purpose therefor. While either tediousnesse by the waie doth terrifie good students, or vnskilfulnesse in the end giueth idlenesse a fair color, to cōtemn where it knoweth not, the most of our best learning which we ought to haue (tho som fresh heads do think themselues to know enough and enough, when theie can saie more then enough, how small enough so euer theie haue) is either suppressed by difficultie or oppressed by ignorance. I do not here tuch the want of reward, as being a foren tho a forcible let, to the furtherance of learning, but onelic such stops, as be within the parties, & students themselues, which were in good waie to proue excellentlie sufficient, if such lets were remoued, and themselues in loue with learning euen for learnings sake, tho theie lookt for no dowrie. Now difficultie is a fair pretence to diuert one from knowledge, whom either much trauell will toill sore, or verie litle will soon tire: and ignorance wilbe bold to set light by such things, as it doth not se, bycause it is stark blind.

Wherefor I must nedes commend this Elementarie, as most profitable for redinesse without difficultie in the rest of our studies, & the onelic mean to make a pleasant passage, where such students, as be not acquainted therewith, ar either miserablie tormented ear that theie can passe at all, or quite discomfited with-

without hope to passe.

For the triall hereof I do appeall to the iudgement of two sorts of men, whereof either hath good feling in this matter. The one is such, as haue bene verie well and perfittie brought vp in either all, or in most of all those things which I do require: Of whom I ask whether theie find not in themselues a comfortable encouragement to go forward in learning, thorough the help of their foretrain, and whether theie be not able, if theie will vse their abilitie, to go forward with great ease? The other sort is such, as haue bene brought vp either in none of these, or not in all, or but verie vnperfittie in whatsoeuer, and be themselves verie willing to learn: Of whom I ask whether theie find not themselves either quite discouraged in their honest desire, if theie haue had no train at all: or not more then half lame, if theie haue had it but by halues: or not both lame and discouraged to, being vnperfittie, and therefor ill trained: and whether theie do not strue miserablie against the stream, when theie seke to go forward without these helps.

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Dionysius the *Siracusan* tyran being at *Lacedemon* and exercising himself by the riuer of *Eurotas*, as other peple did, found his appetite still exceeding good, and the relice of his meat exceeding pleasant. Whereupon when he was to return to *Syracuse* imputing the goodnesse of his stomak and the sauerinesse of his meat, to a wrong cause, as if theie had com of his cooks handling, & not of his own stirring, he took with him a *Lacedemonian* cook as liking of their diet, and allowing of their cookrie. But when he came home he took himself to ease, and vsed no more exercise, whereupon finding neither in his stomak such an appetite, nor in his meat such a relice, as he did at *Lacedemon*, he fell out with his cook, as if the falt had bene in him, not dressing the meat so, as he did at *Lacedemon*. But the cook who wittilie espyed the cause of this change, told him that the falt was in himself, who neither vsing the exercise, which he did at *Lacedemon*, neither bathing himself, as he did in *Eurotas*, could not haue that stomak which he had doing both. So must I saie by the difficultie in learning, that it will seme verie harsh and verie vnfaerie, to procede in depe studie, where this Elementarie help is not at all had, but exceeding easie and

*Dionysius and
his cook.*

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*Dionysius and
his cook.*

verie delitefull, wherefoeuer it is. And tho som peple think that there is no such nede of anie such train, bycause all rouns be serued sufficiētlye without it: I must cōfesse the seruice, tho I canot the sufficiencie, which is but sufficient, in comparison of the lesse but mere infirmitie, where it might be full, & perfittlie performed, ear the pains can be felt by train in young years. Thus much concerning the facilitie which this Elementarie promisseth to the course of studie, and therewithall encreaseth commendation to it self.

CAP IX.

That this Elementarie by auoiding of ignorance auoideth all misliking

Misliking riseth either vpon desert, or vpon opinion miscaried.

THe fift praise of this Elemētarie was, bycause it is the best mean to auoid generall ignorance, the mother to misliking, and to com by generall knowledge, which is the cause of allowance. A circumstance of great momēt in the prouince of learning, as it is generallie alto in all other dealings. For that which is misliked, is still vnder foot, and that which is allowed is allwaie aloft. Now all misliking commeth either vpon desert, when the thing is such, as for verie naughtinesse it is to be misliked, or vpon opiniō, when error in the partie misliketh that thing, which is of it self well worthie the liking.

Opinion falls in error either thorough mere ignorance, when he that misliketh, knoweth not what the thing is, which he doth mislike, or else thorough preiudice, when he that misliketh doth know the thing well, but is so wedded vnto, naie rather so bewitched with his own fantasie, which it self is seduced by som foren allurements, as he will rather mislike against knowledge, then withstand against fantasie.

That the matter of learning is not so be misliked vpon desert.

As for the matter of learning, wherein our studie consisteth, and whereunto these principles make a redie entrance, our necessarie vse both bred it at the first, and contineweth it still, in verie good credit. And what man is so simple, but he knoweth it to be such, as deserueth good liking: both for the seruice that it doth vs, which is the naturall end of it, and for the proprietie in handling, which is an artificiall mean to it? Wherefore if without cause it be otherwise charged by anie color of blame either

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in all or in part, opinion is the charger, which opinion in so doing is either blinded by ignorance, or corrupted by fantasie, the verie worst branch of anie kinde of error, not minding to amēd and still waxing worse, as both the two be verie great enemies to all right iudgement. If anie kinde of writer for vaunt, not for want of wit, or vpon som particular cause else, do practis his pen or whet his tung against the good in learning, as *Lucian* doth in most places of hole works, as *Agrippa* doth in his vane book of vanities in science, theie cannot wound learning, tho theie strike at the wants, which be in som professors. Bycause tho the two qualities, one of good note, and to be well vsed, as learning and knowledge, the other of ill note, and neuer but naught, as vice and misdemeanor, be in one & the same partie, yet as the good qualitie cannot transubstantiate the euill, so can not the euill change the others substance, tho it foullie disfigure the form thereof, which is so much the worse, bycause of such a companion, whom the qualified partie, as subiect vnto both hath matched so together, being in natur most different, tho vnited in the person, as a cōmon harbour to two great enemies, whereof the one seketh the subuersion of the other.

Syphax the king of Barbarie, as *Linie* reporte h, lodged both *Scipio* & *Hasdrubal* in one palace, being two mortall enemies, and euen at that time in most cruell war, *Scipio* for Rome, *Hasdrubal* for Carthage. But what came of it? the king being perswaded by *Scipioes* presence, & his graue speche, began to falter in his amitie wi h his old frinds, the peple of Carthage, & proceeding so forward in that his mutabilitie, at the last chused the worst. For being the first mouer to haue the Romanes armie passe ouer into *Afrik*, he wrought the ouerthrow to Carthage & reuolting again from the Romanes frindship to the peple of Carthage he ouerthrew himself, & lost kingdom & all. Such a thing it is to harbor two enemies, & to geue ear to both, where the infirmitie of our natur, either cannot well iudge of them, or if it can, yet is lightlie conquered by the worst of the two, howsoeuer it promis the more honorable gest, to ioyn with the better. If learning and vice do lodge in one room, the allure-ment of vice will lightlie preuail against the allegation of learning, and enforce the learned to do against his know-

ledge, & yet learning is still good, tho the professor go awrie, and tho cauilling wits do translate crimes from the offender to the innocent. But such fellows bewraie their own folie, euen in ieast to turn their heles against their own helps, and by their fond doing to stir som fond heads, to mislike that in earnest, which theie ment but in ieast. This doing of both *Lucian* and *Agrippa*, and anie such else, which ieast so with good things, to the shaking of their credit, so much as lyeth in them, maie be iustlie comprised vnder error in opinion not erroneously but wantonlie seduced. But what if that wanton seduction be the worst of all other, and worthie to be punished? whereas of the other two, the one is moned in ignorance, the other but blamed in error.

Ignorance & prejudice the greatest enemies and mislikers of sound learning.

But to return to my former argument, what greater enemies hath learning euen in natur, then prejudice & ignorāce? whence is there more opē shew of implacable hostilitie to knowledge, then from prejudice and ignorance? Ignorance knoweth nothing, and therefore is no friend to ane vnknown good: prejudice knoweth and will not, and therefor is a great fo to a not fauored good. Ignorance yet in part deserueth som excuse for all hir disfrindship, bycause infirmitie is hir falt, not bolstered with ill will, and the worst is hir own, ane ordinarie case, where euen enimitie pityeth. But prejudice is a poison to anie common weall, so far as it stretcheth, which being at the first infected with the incurable disease of a cankered and a corrupt opinion gathered by confluence of sundrie ill humors will neither it self yeild to a right iudgement, nor will suffer anie other, where hir persuation can take place. For by yeilding hir self she feareth the emparing of hir misconceiued estimation, and by suffering other to yeild, she feareth the encrease of knowledges frinds, whereby hir self shall com in dāger to be oppressed, both with truth of matter, and number of patrons. Wherefor she opposeth hir self, she bendeth all hir eloquence, she murdereth vp all passages, so much as she maie, both by persuation and entreatie, that none shall iudge right, which will hear hir speak, & regard hir autoritie, but shall take that musik to sound the swetest, which commeth from hir, tho she be but a mearmaid, which by offering of delite endeuoreth to destroe.

Ignor-

Ignorance is violent and like vnto a lion, when it encountreth with knowledge, still in furie without feling, in rage without reason, and riseth of two causes, either infirmitie in natur, or negligēce in labor. Whereof the one could not, the other wold not conceiue at the first, when knowledge was in dealing. Both enemies to knowledge, but negligēce the greater, which either fearing disdain for hir first refusall, or enuying him which lo- ueth where she left, will not seme to fauor, where she once for- look, and stomaketh him, which embraceth hir leauings, awra- king hir malice in shew vpon knowledge, in dede vpon folie. Which folie being lodged within hir own breast, beside that negligent ignorance, vseth to call in a dangerous opinion, the contempt of that good, which she ought to commend, rather then she will by change of opinion and altring hir hew bewraie hir own error, which all men se sauing she that should: being at defiance with knowledge, not by simplicitie of natur, which offered, but by naughtinesse of choice, which refused the attai- ning thereof.

*Ignorance &
hir grounds.*

Negligence.

Infirmitie.

Now naturall infirmitie the other and more gentle mean of ignorance wold perhaps, naie wold in dede change hir blind opinion, if she could once change hir ingenerate heauinesse: she wold reuerence learning, if she might se hir beawtie, where with to be rauished, being enemy vnto hir, not of malice but of weaknesse.

That which I speake of infirmitie in natur, and negligence in choice is to be entended by such of both sorts, as continew in their worst without remorse of euill, or recourse to good. For if anie man whether naturallie dull or negligentlie rude in ri- per years vpon better aduise do change his currant: the naturall weak to loue that in others, which he hath not himself: the neg- ligentlie rude to wish that in himself, which he seith to be in o- thers, he then becoms frind to iudgement, and will rather con- tinew in suspensē, then pronounce rashlie, till he be thorough- lie enformed.

*Preiudice &
hir grounds.*

But that same peruerse preiudice is a sutable to knowledge like a manieheaded *hydra*, and as the venom of his autoritie is gathered of diuerse grounds, so the sting of his poison infecteth diuerse waies. The person himself which is thus caried awaie

by a peuisn opinion is commonlie no heauie head, but either superficialle learned, and yet loth to seme so: or enuiouslie affected and still carping at his better: or ambitiouslie giuen and presumeth vpon countenance: or he measureth knowledge by gain, and setteth naught by anie more, that himself shall nede, to compas that he coueteth, where a litle cunning will compas much more then reason thinks enough in corruptiō of mindes. All which four causes mean learning glad to make great shew, enuious affection glancing at good things: vane presumption plaining the peicok: couetous desire carelesse of great cūing, as theie corrupt the iudgemēt, so theie maintain preiudice, while the partie so corrupted will seeke by all means to continew his credit: so much the more a deadlie enemy to knowledge, bycause preiudice must giue place, if knowledge com in place, and therefor that it maie not com, he emploiet all his forces, by all cunning, and all well colored shifts to shoulder it out: a professed fo, and so much the shrewder, bycause he supplan- teth knowledge vnder the opinion of knowledge.

*How this Ele-
mentarie pre-
uenteth misli-
king by plan-
ting of know-
ledge.*

Now considering these so fire and so furious enemies to knowledge, ignorance and preiudice with their hole families be the causes why, that the best things & matters of most cunning be oftimes misliked, where theie be vknown, either simple or shrewdlie, doth not this Elementarie a great pleasur to knowledge, by planting skill in all, to auoid misliking in anie? that euerie part of knowledge maie be so esteemed of, as it iustlie deserues? and ech of these mislikers maie be so entreated, as o becom frinds of foes?

Misliking was said to com either of deseruing ill, whereof learning is cleare, bycause it deserues well, or else by error, from which kinde of misliking anie sound knowledge will verie hard lie scape. For ignorance supported by infirmitie in natur, and negligence in labor, and preiudice maintained by four craftie companions, superficial learning, enuious affection, vainglorious conceit, and couetous desire will still haue a fling at hir. Howbeit if naturall infirmitie be helpt by diligent education, it will either proue a frind or no bitter fo, for that good which it hath goten. If negligence it self be so entreated in the training, as it will be content to take pains to learn, it will fa-
uour

uour at the last, tho it frown at the first. If preiudice in generall maie compass and kepe that credit, with sound and substantiall knowlege, which it aspieth vnto by superficiall shew and sinister means, were not he worse then mad, that wold hang vpon the shadow, where he might haue the bodie, being still in dāger to haue his vnskilfulnesse discovered at euerie encounter with a learned man? at euerie dealing with anie such matter, as will bewraie a smatterer? By help of this Elementarie will this substance be gotten, that the shew shall not nede. For this kinde of training vp in youth doth crepe on to knowlege, ear the feling of labor can take anie place, and encrocheth so fore vpon blind ignorance, as it cannot be painfull, no nor to negligent heads, being so well set forward, to passe quite thorough without either difficultie or danger, if he set no man to work but good will alone. Which being don will not misliking be banished, and liking be cald home? will not ignorance stowp when knowlege is in state? when the end is well wrought, and by right means, which was sought for before by a verie wrong waie? I shall not nede to repeat here again, to what kinde of knowlege euerie principle helpeth. For in that theie expell ignorance eueriewhere, that serues for this purpos, as, that theie help knowlege euerie where, it is a thing proued all redie. Both which, the help to knowlege, and exile to ignorance, sound much to the praise of these fiue principles, wherewith theie procure liking to learning, and valur to vertew.

CAP. X.

That the entrie to language and the iudgement thereof by grāmer is the end of the Elementarie.

THe sixt and last prouf of perfitnesse in this elementarie was, bycause the entrance of language, and the iudgement thereof, which is wrought by grāmer, is the conclusion and height thereof. Which how profitable a thing it is, the effects themselues will euidentlie declare. For by course of natur and vse of antiquitie, grammer trauelleth first to haue the naturall tung of ech cuntrie fined to that best, and most certain direction, which the ordinarie custom of that cuntrie

The double vse
of grammer.

2.

which vseth the tung, can lead hir vnto: As how to reduce our English tung to som certain rule, for writing and reading, for words and speaking, for sentence and ornament, that men maie know, when theie write or speak right. Which direction was both the first, and the most ancient vse of the originall grammer. Whose professors bycause of their iudgement were called *Critici*, as *Aristarchus* among the grekes, *Palemon* among the Romanes. Secondlie grammer, as it hath bene vsed sence, seeketh to help vs to the knowledge of foren language, as the *Latin*, the *Italian*, and such other tungs, which at this daie is the principall vse thereof. Where it serueth in the natur of an anatomic, for the resoluing of the writen speche: in the natur of an interpreter, for turning the foren into the naturall: in the natur of an artificer, for making vp the habit of a foren tung in the studious learner, by writing and speaking. Now in either of these kindes, whether to fine our own tung, or to learn a foren, we ar much bound to grammer, euen for it self alone, but a great deall more in respect of hir professor, which must perform the thre things, that I named before of his own abilitie. For grammer of it self is but the bare rule, and a verie naked thing, but the professour must haue somewhat more then his rule.

That gram-
mer pleasur
us euen for
the fining of
our own spech
alone.

And (not to medle here at this time with anie foren tung, for either the one or the other part of gramer) doth it not I praeie you, shew vs Englishmē a verie great pleasur, if it help to the fining of our own English tung, & thereby to make it to be of such account, as other tungs be, which be therefor of best account, bycause theie be so fined? whereby we our selues also shall seme not to be barbarous, euē by mean of our tung, seing fair speche is som parcell of praise, and a great argument of a well ciuilled peple. But it pleasureth vs a great deall more, as the course of our studie now lyeth, for helping of vs to foren language, by such good helps, as it ioyneth to it self, bysides the bare Anatomic of a plane rule. For a mere grammarian is but a poor mean to do anie thing well, euen where he professeth most: as *Quintilian* saw verie well, which for the latin tung, and the grammarian therein said, that it is was one thing to speak like a grammarian, and another thing to speak like a latinist, as if gammer latin were but latin by dispensation: & he onclie hit the right in
euerie

euerie tung, which could both waie the rules, and pease the force of speche according to that grace, which euerie tung hath. But forasmuch as grammer is vsed for one degre in help to fore language, it furthereth vs verie much that waie, bycause all our learning being fet from the foren, as regeſtred in their tungs, if we want the knowlege of the one, we want the hope of the other.

When learning, and knowlege came first to light, those men, which were the autors thereof, vttered their mindes in that same speche, which theie then vsed, when theie bred the things. And as theie neded no foren tung for the matter bred at home, so had theie no other vse of anie grammer, but onelie that, which endeuoured to fine their naturall speche at home. But after that the same their deuises, being first set out in their own tungs, were afterward sought for by foren students, to encrease their learning, and to enrich their cuntrie with foren wares, the foren students were then driuen to vse the assistance of grammer in the second kinde, bycause theie could not vnderstand those things, which were writen in a foren tung, without the knowlege of the tung it self.

In the primitiue grammer children being framed so, as I require now, went straight waie from the Elementarie to matter of learning, and the mathematicall sciences, which ar so termed, bycause in dede the whole scholers learning (which scholers in greke ar called *μαθηται*) consisted in them, as in the first degree of right studie. For whatſoeuer goeth before them in right studie, is nothing else at all, but mere Elementatie: and whatſoeuer goeth before them in wrong studie, as it is wrested in natur, so it worketh no great wonder. But in the second vse of grammer, we are enforced of necessitie, after the Elementarie howſoeuer hudled vp, and how simple ſoeuer, to deall with the tungs, ear we passe to anie matter, which help of tungs, tho it be most necessarie for the thing, as our studie is now platted, yet it hindreth vs in time a thing of great price, naie it hindreth vs in knowlege a thing of more price. For by the lingring about language, we are remoued and kept bak one degre further from sound knowlege, which is so great a degre, being in our best learning time, while we be vnder masters and

readers, of whom we maie learn far better, then of our selues, if that regard be had to the in choice, which elswhere I haue wished were carefullie had. But I will not deall' anie further with grāmcr in this place, cōsidering that hole argumēt will follow this Elementarie, and hath so manie branches, as we deall with tūgs: neither yet will I procede with this discourse, which offereth it self here cōcerning the let of studie, by the studie of tūgs, which tungs seme to be the onelie mean to all our studie, as we vse it at this daie, bycause I haue handled that argument already in the preface to my learned and curteous reader, besides that I haue tuched it in my book of Positions. For this time this maie suffice, that this our Elementarie is verie beneficiall vnto vs, by the mean of grammer also, which is the honor and perfection of the Elementarie in both hir naturs, but cheselic in the course of our learning now, whereby we are entred into language, and withall into knowledge, while our own tung remaineth but poor, and is kept verie low thorough som reasonable superstition, not to haue learning in it.

But here to conclude the generall vse of this present Elementarie, which hath bene thus far my particular argument, I must nedes continew my first opinion, which was and is this, that in the matter of learning, a good Elementarie is more then the half, bycause it is the first: & that in the first it is mere the best, bycause the wisest men, the greatest reasons, the best gouerned common wealls did so pronounce of it, the one by their pen, the other by their practis.

Cap. XI.

The generall platform and method of the hole Elementarie.

I Will set down the purtrait of the hole Elementarie, and how I purpos to deall therein, before I medle with anie particular principle, that my reader seing my hole plat in so small a form, and no parcell thereof but within his compas, maie the sooner perceiue the drift of my labor, and accordinglie frame his hope of the thing, and the good like to com by it, & staie his memorie the better, by the method & order which I promis to kepe in it. I deuide the consideration of the hole E-
ter

lementarie into two parts, whereof the first concerneth the matter and substance thereof, and how I intend to deall therein: the second concerneth the maner and form of teaching it, and how I wish that euerie circumstance were handled, that both the teacher maie deliuer planelie with order, and the learner receiue quiklie with profit. Wherefor the first part of this my generall plat shall shew the matter of the Elementarie, and the handling thereof: the second shall shew the maner of teaching, and the circumstances therein.

The matter of the Elementarie and the maner of teaching it.

The matter of the hole Elementarie cōsisting in fiue points: *reading, writing, drawing, singing, & plaining*, I will so handle them in rew, as, I marshall them in order, and begin first at *reading*.

The matter of the Elementarie.

But bycause I take vpon me in this Elementarie, besides some frindship to secretaries for the pen, and to correctors for the print, to direct such peple, as teach children to read and write English, and the *reading* must nedes be such, as the writing leads vnto, thererfor, befor I medle with anie particular precept, to direct the Reader, I will thoroughlie rip vp the hole certaintie of our English writing, so far furth and with such assurance, as probabilitie can make me, bycause it is a thing both proper to my argument, and profitable to my cuntrie. For our naturall tung being as beneficiall vnto vs for our nedefull deliuerie, as anie other is to the peple which vse it: & hauing as pretie, and as fair obseruations in it, as anie other hath: and being as readie to yeild to anie rule of Art, as anie other is: why should I not take some pains, to find out the right writing of ours, as other cuntrimen haue don, to find the like in theirs? & so much the rather, bycause it is pretended, that the writing thereof is meruellous vncertain, and scant to be recouered from extreme confusion, without some change of as great extremitie? I mean therefor so to deall in it, as I maie wipe awaie that opiniō of either vncertaintie for cōfusion, or impossibilitie for directiō, that both the naturall English maie haue wherein to rest, & the desirous stanger maie haue whereby to learn. For the performāce whereof, and mine own better direction, I will first examin those means, whereby other tungs of most sacred antiquitie haue bene brought to Art and form of discipline for their right writing, to the end that by following their waie, I maie hit vpō

The plat and method of the English orthografie.

their right, and at the least by their president deuise the like to theirs, where the vse of our tung, & the propertie of our dialect will not yeild flat to theirs. That don I will let all the varietie of our now writing, & the vncertaine force of all our letters in as much certaintie, as anie writing cā be, by these seuē precepts, *Generall rule*, which concerneth the propertie and vse of ech letter: *Proportio*, which reduceth all words of one sound to the same writing: *Composition*, which teacheth how to write one word made of mo: *Deriuation*, which examineth the ofspring of euerie originall: *Distinction* which bewraieith the difference of sound, and force in letters by som written figure or accent: *Enfranchisement*, which directeth the right writing of all incorporat foren words: *Prerogative*, which declareth a reseruatiō, wherein common vse will continew hir precedence in our English writing, as she hath don euerie where else, both for the form of the letter, in som places, which likes the pen better: and for the difference in writing, where som particular caueat will chek a common rule. In all these seuen I will so examin the particularities of our tung, as either nothing shall seme strange at all, or if anie thing do seme, yet it shall not seme so strange, but that either the self same, or the verie like vnto it, or the more strange then it is shal appear to be in those things, which ar more familiar vnto vs for extraordinarie learning, then required of vs for our ordinarie vse. And forasmuch as the eie will help manie to write right by a sene president, which either cannot vnderstand, or cannot entend to vnderstand the reason of a rule, therefor in the end of this treatis for right writing, I purpos to set down a generall table of most English words, by waie of president, to help such plane peple, as cannot entend the vnderstanding of a rule, which requireth both time and conceit in perceiuing; but can easilie run to a generall table, which is readier to their hand. By the which table I shall also confirm the right of my rules, that theie hold thoroughout, & by multitude of exāples help som maim in precepts. Thus much for the right writing of our English tung, which maie seme for a preface to the principle of *Reading*, as the matter of the one is the maker of the other.

*The plat and
methode of the
principle of
reading.*

In *reading* I will kepe this order, bycause the treatis of right writing

writing doth pretend som help to the right in *reading*, I will first giue certain rules, to be obserued in *reading* and spelling, according to those precepts, which I gaue in writing. And forsomuch as the goodnesse and vertew of matter is most fit for the young childe in the first seasoning of his tender minde: and the matter it self is spred into two branches, consonant vnto the main distinction of the ten commandements, either for religion towards God, and right opinion in faith: or for ciuilitie towards men, and right iudgement in behauior: I will therefor cast the matter of *reading* so, as it shall answer at full both to religion in faith, and to ciuilitie in frindship. Wherefor to laie the first ground of learning, which is to learn to read, in religion towards God, and in religion it self to obserue the law and ordinances of my cuntrie, I will after the A b c, set down the ordinarie catechism set furth by my prince, and the state of my cuntrie, with all such appendants for graces, and other praiers, as shall seme most pertinent to the Elementarie traning of a christian child. Therevnto I will ioyn som other pretie short treatis concerning the same religious argument being of good importance for those years to vnderstand: and as warilie appointed, as God shall appoint me. Then will I set down som other well pikt discourse, which shall concern morall behauior, and right opinions that waie. In all which I will haue both a speciall, & a continuall regard to these four points in the childe, his *memorie*, his *delite*, his *capacitie*, and his *forwarding*.

For his *memorie* I will forsee, that as he must practis it euen from the first, so he maie also practis it euen vpon the best, both for pleasur in learning, and for profit after learning. 1.

For his *delite*, which is no mean allurements to his learning well, I will be as carefull that the matter which he shall read, maie be so fit for his years, & so plane to his wit, as whē he is at schooll, he maie desire to go forward in so comfortable an argument, and when he commeth home, he maie take great pleasur to be telling of his parents, what pretie petie things he doth find in his book, and that the parents also maie haue no lesse delite to hear their litle one speak. In so much as either of them shall rather seke to preuent the other, the childe to be telling 2.

somewhat, and the parent to be asking somewhat, then to be so slow, as to tarie for the mouing.

3. For his *capacitie* I will so prouide, that the matter which he shall learn, maie be so easie to vnderstand, and the phrased which I will vse, so euident to perceiue, as both the one and the other shall cause nothing but courage.

4. For his *forwarding* I mean to be somewhat curious, that there be such consideration and choice for syllabs words and sentences, and for all their accidentarie notes, as there shall want nothing, which maie seme worth the wishing, for the full help of either spelling trew, or reading sure: that what childe soeuer can read them well, maie read anie thing else well, if the reading master will kepe that order in his teaching, which I intend to giue him in my precept, and do his infant no harm by hastening him on to fast, & by measuring his forwardnesse not by his own knowlege, but by fantasie of his frinds. If oportunitie serue me & cause require that labor, I will pen the same things in the latin tung also, to satisfie some peple, which wilbe best pleased so, as in verie dede sauing for the ortografie, which is proper to our tung, there is nothing in the Elementarie, but it maie well be communicated with anie foren nation, which must likewise prouide for their peculiar ortografie, as I do for ours, if theie mean to vse the like Elementarie to this.

*The plas and
method of the
principle for
writing.*

The treatise of *reading* being thus ended, then will I on to the principle of *writing*, wherein I shall nede neither to be curious, ne yet long, bycause the hole ortografie, which concerneth the right writing of our tung, will both help the writing master, & ease my labor in that behalf. Howbeit whatsoeuer shal be nede full to that end besides the rules, which argiue in the ortografie (as there be manie pretie notes, for the writers profession, both to frame the chilles hand right, to form & ioyn letters well, & to fit those instruments, which he must nede vse in the managing thereof) all that I will set furth most planelie, and as shortly, for both the English and the latin letter. I ioyn the latin letter with the English, bycause the time to learn the latin tung is next in order after the Elementarie, and the chilles hand is the to be acquainted with the latin charact, which is nothing so combersom as the English charact is, if it be not far more easie.

And

And tho we vse to learn som other tungs afterward, as well as latin, which haue their peculiar characts, as the *greke* and *hebrew*, yet he that can write English and latin well, will learn those hands both soon, and of himself. So that the Elementarie writing shall not nede to truble it self anie further in the Elementarie time of learning, then with those two tungs, the *English* and the *latin*. If other ordinarie trades do require mo hands, as for the vse of som court, and such other like, the writing master maie help him self, with the particular form of the hād, that is sought for, as I will help him with rules in anie writing at all, of whatsoeuer form, tho I make choice but of two onelie. But here methink I find honest mens diligence verie sore mismatched, with an intricate waie and most wearisom to themselues. For theie spend their hole time about setting of copies, whereas fewer copies, and more loking to his hand wold help the childe more, as the number of copies occupying the hole time, is mere enemie to amendment, and direction of the hand. I will therefore, bycause I like that best, set down two tables of the *English* & the *latin* tung, with the letters ioynings, & what so else shalbe necessarie for one perpetuall copie. The argument whereof shalbe such for choice, as it shall deserue the remēbring, which the oft writing will easlie procure, & the warinesse shalbe such for certaintie of letter, for varietie of form, for all kindes of ioyning, as he, that cā write & resemble those two copies well, shal think nothing strange, that doth concern writing. Somuch diligence shalbe vsed in the choice of a few lines, which must plāt an habit. Further because it shalbe good for the writing master, to haue tables in store, tho he occupie them not allwaie, I will set him down two other tables, of the like choice for the *greke* and *hebrew*. And if I shall think it conuenient to translate my English reading arguments into latin, I will also help the Elementarie latin master, with all such notes, as maie teach to read latin, that in great ignorance of the tung, yet he shall not lightlie fail, either in tuning or timing euen of vnknown words. Why I do like these tables better, thē the multitude of copies, I will shew more at large in the particular handling of the writing principle, bycause in that point I am somewhat contrarie to manie of those, which teach children to write, whose commo-

The plat, and
method for
the principle
of drawing.

ditie I hinder not, tho I help their scholers more, whose labor I lessen not, tho I releace it frō copies. This don I must teach how to *draw*. Which *drawing* bycause it is not so euidentlie profitable, nor so generallie receiued, as *writing & reading* be, I will therefor proue in a pretie short discourse both how profitable it is, & how it deserueth the learning, euē for profit sake, besides manie petie plesurs. Then bycause *drawing* vseth both nūber & figur, wherewithall to work, I will cull out so much nūbring frō out of *Arithmetik*, the mistresse of nūbers, & so much figuring out of *Geometrie* the ladie of figures, as shall serue fit for an Elementarie principle to the childe drawing, without either hardnesse to fraie him, or lēgth to tire him. Whatsoeuer shall belōg to coloring, to shadowing, & such more workmanlie points, by cause theie ar nearer to the painter, thē to the drawing learner, I will reserue thē to the after habit, & to the studēts choice, whē he is to diuert, & to betake himself to som one trade of life. At which time, if he chaūce to chuse the pen & pēcil to line by, this introduction then will proue his great frind, as he himself shall find, when he feles it in prouf. Last of all forsomuch as *drawing* is a thing, whose thorough help manie good workmen do vse, which liue honestlie thereby, & in good degre of estimation & welth, as *architectur*, *piētur*, *embroderie*, *engrauing*, *statuarie* all *modelling* all *platforming*, & manie the like: besides the learned vse thereof, for *Astronomie*, *Geometrie*, *Chorographie*, *Topographie* and som other such, I will therefor pik out som certain figures proper to so manie of the foresaid faculties, as shall seme most fit to teach a child to *draw*, & withall I will shew how theie be to be delt with euen frō their first point, to their last perfection, seing it is out of all controuersie, that, if drawing be thought nedefull, as it shall be proued to be, it is now to be delt with, while the finger is tēder, & the writing yet in hād, that both the pen & pēcill, both the rule & cōpas, maie go forward together.

The plat and
method for the
principles of
Musik.

- 1.
- 2.
- 3

As for *Musik*, which I hane deuided into voice and instrument, I will kepe this currant. The training vp in *musik* as in all other faculties, hath a specialle eie to these thre points: The childe himself, that is to learn: the matter it self, which he is to learn: and the instrument it self, whereon he is to learn. Wherein I will deall so for the first and last, that is for the childe and the

the instrument, as neither of them shall lack, whatsoever is needfull, either for framing of the childe's voice, or for the righting of his finger, or for the priking of his lessons, or for the tuning of his instrument. For in the voice there is a right pitch, that it be neither over nor under strained, but delicately brought to his best ground, both to keepe out long & to rise or fall within dew compass, and so to become tunable, with regard to health, and pleasant to hear. And in the fingering also, there is a regard to be had, both that the childe strike so, as he do not shuffe, neither spoile any sound, and that his finger run so both sure and sightly, as it cumber not itself with entangled delivrie. Where of the first commotion falleth out by too much hast, in the young learner, who is ever longing until he be a leaving: the second fault cometh of the master himself, who doth not consider the naturall dexterity, and sequelle in the ioynts, which being used right, & in a naturall consequence, procureth the finger a nimbleness with ease, and helpeth the delivrie to readinesse without pain, as the untoward fingering must needs bring in corruption, the corrupt use doth not use to complain. For the matter of *music*, which the childe is to learn, I will set it down how, and by what degrees & in what lessons, a boy that is to be brought up to sing, may & ought to proceed by ordinarie ascent, from the first term of Art, & the first note in sound, until he shall be able without any oft or any great missing, to sing his part in priking, either himself alone, which is his first in rudeness, or with some company, which is his best in practise. For I take so much to be enough for an Elementary institution, which saluteth but the facultie, tho it perfit the principle, & I refer the residue for setting & discourse to increase of cunning, which daily will grow on, & to further years, where the whole bodie of *music* will come, & take place. And yet because the childe must still mount somewhat that way, I will set him down some rules of setting & discourse, which will make him better able to iudge of singing being a setter himself, as in the tongue, he that verseth to write, shall best iudge of a writer. Concerning the *virginals* & the *lute*, which two instruments, I have therfor chosen, because of the full *music* which is uttered by the & the varietie of fingering, which is shewed upon the, I will also set down some chosen lessons for either of them, as shall bring the young learner.

*The virginals
and lute.*

ner to plaie reasonable well on them both, tho not at the first sight, whether by the ear, or by the book, allwaie provided that priksong go before plaing. All which lessons both for instumēt & voice, I will not onelie name, and set the learner ouer to get them, where he can, in the written song books set furth by *musik* masters, but I will cause them all to be prikt and printed in the same principle of *musik*, that both the reader maie iudge of them, and the scholer learn by them. Which thing as well as all the rest, that I haue vndertaken to perform in this Elementarie, I hope by Gods help to bring to such effect thorough conference with the best practicioners in our time, and the counsell of the best learned writers in anie time, in euerie of the principles, besides mine own trauell, and som not negligent experience, as I shall discharge my promis, and content my good cuntrimen. What thing soeuer else besides this that I haue named, shall seme to be nedefull for the better opening of anie particular point, I will se to it there, tho I saie nothing of it here. This is the sō of my Elementarie platform for the matter thereof.

*The plat, and
method for
the maner of
teaching and
training, accor-
ding to this E-
lementarie.*

For the maner of teaching and consideration of circumstance in executing thereof, which was the second part of my generall plat in my first diuision, & hath the same place, if not a greater in the particular performāce of anie executiō (for what auaileth precept, if it be not performed? or what performance is it, that procedeth not in order?) I intend to do thus. Bycause all these things tho neuer so good of themselues, tho neuer so commended by writers, tho neuer so well liked of parents, yet maie miscarie in the handling, if theie be not well followed with all dew circumstances, I will therefor set down a particular direction for euerie principle, when to begin, and in what degre of ripenesse to ioyn with another, and that so as neither to soon mar, nor to much confound: how to handle the young wit: how to ioyn exercise of the bodie with these principles for the mind: what method in teaching them maie seme to be best: what pretie deuises must be vsed to cause the childe of himself shew what he can do, and what metle there is in him, with all such considerations as be naturallie incident to such an execution, that the young learner maie both thank me for his helth, and think well of me for his learning, as a willing instrument

to do him som good, if it shall please God, the giuer of good, to blesse mine endeuor. Thus much for my generall plat. In the performance whereof, tho I do somtimes enterlace discourses, that be not for children, either to conceiue or cun, yet theie be not impertinent to the matter, neither improper to me, somtime to open some further point necessarie to my purpos: somtime to enstruēt the masters, which might either misconceiue me, or misorder the teaching: somtimes euen to se how our English tung will plaie with these arguments, which ar thought to vncouth, and not expresseible in our tung. But what so euer shal be necessarie for the childe's trauell alone, I will so appoint that, as it shall stand alone, and maie be printed alone, the larger discourses seruing for more years, and such as will vse them. For that I take to be the best method in penning anie thing, wherof the student is to commit part to memorie, & to studie the other part, to make the remembring part, pithie, short, and apart, and in the other to handle the rest at large, & yet no more then nedefull. Which two points of largenesse, without to much for more years, & shortnesse without to litle for lesse years, ar in this Elementarie to be speciallic considered. Bycause the Elemētarie master is not commonlic the cunningest, and the Elementarie scholer is vnder twelue years. For a childe thus trained, shall learn the tung sooner, and do more betwene twelue and sixtene, then from seuen to seuentene if he begin without this traine. But the ortografie calls for me.

CAP. XII.

The method which the learned tungs used in the finding out of their own right writing.

I Begin the Elementarie at the argument of right writing, because reading, which is the first Elementarie principle, must be directed both in precept and practis, thereafter as the thing, which is to be red, is written or printed. And considering the right writing of our tung is yet in question: som, but those to forward, esteeming it quite vnproper: som, but those to bakward, thinking it perfit enough: som, & those the soundest iudging it to be in most well appointed, tho in particulars to be

*While I do
begin at the
right writing
of English.*

*Why in ortho-
graphie I begin
at this method*

1

helped; is it not a verie necessarie labor to set the writing certain, that the reading maie be sure? Now in examining the right of our writing, I begin at that method, which the learned tungs vfed, to find out the like right in their own writing, whē it was in like question, that ours now is, for these two reasons. First by following their president, and marking that course, which was vsed in them, I shall both haue good warrant against anie such, as shall mislike of my curreant, and dream of new deuises: and withall, I shall be abler to work the like in English, by vsing the like precept, in the like obseruation. For all tungs kepe one, and the same rule for their main, tho euerie one haue his propertie in part, which particular propertie, as it is noted in the best tungs, (which are so termed, bycause they are so esteemed, for the prerogative of that vse, which we find to be in them) so it is warranted in ours, euen by president frō them. So that hereby I shall not sceme, I hope, to anie aduised reader, but to haue vsed a verie good mean, for the finding out of that, which is to be decided in the right of our writing: and if anie other, either of peuisshnesse, or of ignorance, shall mislike my proceeding, the honor of my president, being rightlie followed, (which I hope to perform) will both defend me, and condemn them, if it cannot content them. The second cause, that moued me to begin at this method, is, thereby to answer all those obiections, which charge our writing with either insufficiency, or confusion: and also to examin by it, as by a sure touchstone, all the other supplements, which haue bene deuised heretofore, to help our writing, by either altering of the old characts, or deuising of som new, or encreasing of their number. For if the other so esteemed tungs, when they were subiect to, and charged with these same supposed wants, wherewith our writing is now burdened, did deliuer them selues by other means, then either by altering, or by innouating, or by encreasing their characts, and made the stuff of their own custom, to be steere of their direction, as this method will shew, why should we desire to seke foren means, and impertinent to our tung, by deuise of new forge, hauing such a pattern to perfit our writing, by a so well warranted president? That the finest tung, was once in filth, the verie course of natur proceeding

*That the first
tungs were
once rude.*

ceding from weaknesse, to strength from imperfection to perfitnesse, from a mean degré, to a main dignitie, doth giue vs to behold, yea tho neither *Marcus Varro*, nor yet *Quintilian*, nor anie such as *Priscian* did shew the like in the Latin, and by example in that one, confirmed the like in all: which I will not rip vp, as a thing of more vaunt for reading, then of help to writing, where one generall reason, proued by one particular, of perpetuall sequele, like a geometricall demonstration, will serue well enough.

Well then, what meanes did those languages vse, which haue won the opinion, that theie be right written, to com by that right, which wrought that opinion? There be two considerations in speche, concerning the waie, which hath bene vsed in the fining thereof. For if we look into the first degré of fining, before which, no tung at all had anie beawtie in the pen, we ar to consider, how the verie first tung did procede from hir first rudenesse, to hir best perfection: Again if we look into the next degré, wherein the like finenesse ensewed in other tungs, by following the like course to that which the first refiners took, then we ar to consider, how other secondarie languages haue proined and pikt them selues, by following that method, which the primitiue did vse.

*The originall
& secondarie
fining of tungs*

But bycause I desire to be warranted by them both, that is, both following the first finers, & the second presidentiaries, in this my course, (which no man hath yet kept in this argument, as I can perceice, tho diuerse write ortografies,) and my opinion is, that it best besemes a scholer, to procede by Art in anie recouerie, from the clawes of ignorance: Therefor I will rip vp, euen from the verie root, how and by what degrés, the verie first tung, doth seme to com by that her perfection in writing, & what order was taken to continew that perfection, euer sence the time that anie tung is perfited. Allwaies reseruing so much to his consideration, which entendeth the fining of anie speche, as concerneth the propertie of anie particular tung, which particularitie will not be comprised vnder generall precept with anie other tung, but must be directed by priuat obseruation, and particular exception

The 3. seuerall governments ouer writing.

- 1.
- 2.
- 3

against the common rule. And yet euen this so particular a circumstance is not omitted in the generall method of the first finishing, and thereby it is commended vnto vs by waie of translation, which com in the third degré, and fine after the first, by following of the middle. Now in this long waie from the first soileth of extreme rudenesse, to the last neatnesse of most cunning, I will apoint thre rests, euerie one naturallie succeding the other, where the readers cōceit maie light & go on foot, if it be wearied with riding, I do not saie with reading. The first is, while the soūd alone bare the swaie in writing. The secōd is, while cōsent in vse did transport the autoritie, from sound alone, to *reason, custom*, and *soundioyntlie*. The third, which presentlie raigneth, is, while that *reason & custom*, do assure their own ioynt gouernment with *sound*, by the mean of Art. For *sound* like a restrained not banished *Tarquinius* desiring to be restored to his first and sole monarchie, and finding som, but no more then sounding fauorers, did seke to make a tumult in the scriueners prouince, euer after that, *reason* and *custom* were ioynd with him in comission.

The gouernment of right writing vnder the autoritie of sound alone

I will therefor first deal with that regimēt in writing, which was vnder sound, when euerie thing was written according to the sound, tho that kind of gouernment be long ago worn out.

That it is an idle enquirie to seke either who wrote first, or who deuised letters first.

I should begin to high in seking out the ground of right writing, (as he that fetcht the batle of *Troie* frō *Ledaes* two eggs, or as she that was angrie with felling the first tre, bycause she took vnkindnesse with him that came by ship, to that place where she did dwell) If I should make enquirie either who deuised letters first, or who wrote first, a thing as vncertain to be known, as fruteles if it were known. For *Herodotus* in his *Muses*, *Diodorus*, in his librarie, *Eusebius* in his preparatiue, *Plinie* in his historie, *Flaninus Iosephus* in his antiquities of *Iurie*, *Dionysius Halicarnassens* in his antiquities of *Rome*, *Cælius Rhodiginus*, in his antiquitie of reading, *Polydorus Virgilius* in his inuentors of things, and manie seuerall writers mo, in as manie seuerall places mo, seking to learn out either the first fōūder of the generall charact, or the first deuisor of the particular, for particular nations, ar as new to seke, when they haue sought all, as theie were at first, before theie sought anie. For what certaintie

can there be had of so old a thing? or what profit can rise by
 som one mans name, if one were the founder, as it cannot be.
 Who tho he be honored for the frute of his inuention, yet doth
 his autoritie small good, wher the matter in question is to be
 confirmed, not by the inuentors credit, who dwells we know
 not where, but by the vsers profit, which euerie one feles. And
 therefor as theie, whosoeuer deuised the thing first (for it was
 no one mans inuention, nor of anie one age) did a maruellous
 good turn to all their posteritie: so we, which be their posteri-
 tie, ar to think well of the inuentors, and to iudge thus of their
 inuentions: that verie necessitie was the foundresse of letters,
 and of all writing, as it hath bene onelie the generall breder of
 all such things, as our life is better by, when nede and want en-
 forced mens wits, to seke for such helps. For the tung conuey-
 ing speche no further thē to those, which were within hearing,
 and the necessitie of conuiance of times falling out betwene
 som perions that were further of: a deuice was made to serue
 the eie a far of, by the mean of letters, as natur did satisfie the
 ear at hand by benefit of speche. For the deliuerie of learning
 by the pen to potteritie, was not the first cause that found out
 letters, but an excellent vse perceiued to be in them to serue
 for perpetuities, a great while after theie had bene found by ne-
 cessitie. The letters being thus found out, to serue a nedefull
 turn took the force of expressing euerie distinct *sound* in voice,
 not by them selues or anie vertew in their form (for what like-
 nesse or what affinitie hath the form of anie letter in his own
 natur, to answer the force or sound in mans voice?) but onelie
 by consent of those men, which first inuented them, and the
 pretie vse therof perceaued by those, which first did receiue
 them. Whereby the peple that vsed them first, agréed with
 those, that found them first, that such a sound in the voice
 should be resembled by such a signe to the eie: and that such a
 signe in the eie should be so returned to the ear, as the aspecta-
 ble figur of such an audible *sound*: whereunto theie subscribed
 their names, and set to their seals the daie and year, when
 their consent past.

*The sound &
 force of letters
 by natur vo-
 luntarie.*

Herevpon in the first writing, the *sound* alone did lead the
 pen, and euerie word was written with those letters, which the

*VVhy the
 sound led the
 pen at first.*

Sound did commaund, bycause the letters were inuented, to expresse sounds. Then for the right in writing, who was foueraim and iudge, but *sound* alone? who gaue sentence of pen, ink, and paper, but *sound* alone? then what was found in the setting down, but that which was awarded by *sound* alone? Then euerie one of the peple, the euerie one tho most vnskillfull, was partaker in autoritie, & *sound* fellowes in that sound gouernmēt. And good reason why, that *sound* should rule alone, & all those haue a stroke, in the gouernmēt of *sound*, whosoeuer were able but euen to make a sound. You deuised all this to expresse me, why should not I then iudge, when I were expresse, seing, you your self told me, that such a litle note in sight, was to resemble such a thing in *sound*? In those daies, all those arguments, which cleaue so fore vnto the prerogatiue of *sound*, & plead so for his interest, in setting down of letters, were most esteemed of, as most agreeable to the time, & most officious to the state. But afterward when *sound* vpon great cause, was deposed frō his monarchie, as no fit person to rule the pen alone, and had others ioyned with him in the same commission, of as good countenance as he, tho not to deall without him, then their credit was nothing so absolut, tho reasonable good still, as anie of *sounds* aduised fauorers, maie both well perceiue, and be well content with, if he will but mark the restraint of *sounds* autoritie, & the causes why, & withall consider, that all opinions which cōcern his sole autoritie, & tend to that end, as theie were of most account, while he was in that ruf, ar now but verie weak, whē he is in the wain, & ar to be qualified, according to that state, where *sound* is now ranged. For great inconueniences following, and the writing it self, prouin mgore false then trew, while the pen set down that form, which the ear did assure, to answer such a sound, & the *sound* it self being to imperious, without anie either mercie or pitie, but death for disobedience, no pardon, no forgiveness, no misericordia, what equitie soeuer the cōtrarie side had: men of good wit, & great vnderstanding, who perceaued & misliked this imperiousnesse of *sound*, which yet was maintained, with great vncertaintie, naie rather with confusion, then anie assurance of right, assembled them selues together to common vpon so common a good, and in the end after resolut and

ripe

ripe deliberation theie presented them selues before *sound*, vsing these, rather perswasions, then compulsiions, to qualify his humor.

That it wold please him, to take their speche in good part, considering it tuched not their priuat, but the generall good of the hole prouince of writing. That he wold call those reasons to his remembrance, which moued them at the first, to giue him alone the autoritie ouer the pen, as one whom theie then thought, to be most fit for such a gouernment, naie onelie most fit to gouern alone. That theie now perceiued, not anie defect in him, who vsed that like a prince, which was his peculiar, by their own commission: but an ouersight in them selues, who vnaduisedlie ouercharged him, with such an estate, as he could not weild alone, without his great dishonor, whereof theie were as tender, as of their own soules. That their request therefor vnto him, was, to praie & beseeche him, not to esteeme more of his own priuat honor, then of the hole prouinces good. That theie might with his good leaue, amend their own error, which tho it concerned his person, yet should it not tuch his credit, the salt being theirs in their first choice.

*The reasons
and grounds
why sound
was displaced
of his sole go-
uernment.*

Theie paused a litle while, before theie vttered the verie main cause of this their motion, for that theie spyed *sound* to begin to change colors, and half readie to swond. For the fellow is passionat, in autoritie tyrannous, in aw timorous.

Howbeit seing the common good did vrge them to speche, theie went on, & told him in plane terms, that he must be content to refer himself to order, and so much the rather, bycause their meaning was not to seke either his deprivation, or his resignation, but that it wold please him to qualify his gouernmēt, and to vse the assistance of a further councell, which theie ment to ioyn with him, a thing of great frute, & of good example in manie such cases, where euen great potentates, and considerat princes, for the generall weall of their naturall states, (his being but voluntarie, and of their election) were verie well content, vpon humble sute made to them, to admit such a councell, and to vse them in affaires. That the reasons which moued them to make this sute, and might also moue him, to admit the same were of great importance: That bycause letters were first

found onelie to expresse him,therefor theie had giuen him onelie and alone, the whole gouernment therein, and were well contented therewith, vntill such time, as theie had espied, not his misgouernment, but their own mischoice: that the bare & primitiue inuentions, being but rude, and accordinglie ruled, and experience now in time, growing to more finesse, why should theie not yeild to that in finesse, vpon better cause, wherevnto theie did yeild in rudenesse vpon mere nede? That no man hauing anie sence in the right of writing, which experience had commended, wold yeild the direction to sound alone, which altereth still, and is neuer like to it self, as either the partie pronouncer is of ignorance or knowledg: or the parties that pronounce, be of clear or stop deliuerie: or as the ear it self is of iudgement to discern. That considering these defects, which praiſe for reſormance, and the letter it ſelf, which deſireth ſom aſſurance of her own uſe, it might ſtand with his good pleaſur, to admit to his counſell, two graue and great perſonages, which theie had long thought on, thorough whoſe aſſiſtence he might the better gouern the pen prouince.

Bycauſe theie praiſed the parties ſo much, he deſired their names. Theie answered *Reason*, to conſider what wilbe moſt agreeable vpon cauſe, and *Custom* to confirm that by experience and prouf, which reaſon ſhould like beſt, and yet neither to do anie thing, without conference with ſound.

The perſonages pleaſed him for their own worthineſſe, but the ſelf ſame thing, which recommended them to him for their own valur, did fraie him to like them, for his own danger. For is not either *reaſon* or *cuſtom*, if it pleaſe them to aſpire, more like to rule the pen, then ſound, ſaid he to him ſelf? Howbeit after that theie had charged his conſcience, with all thoſe reaſons in one throng, which theie had uſed particularlie before, that it were no diſhonor to yeild a litle vnto them, which had giuen him his hole rule: that it were no reaſon, but theie might haue leaue, to amend their own error, in ouercharging him, being their ſalt and his eaſe: That tho theie ſemed to empare his eſtate, yet theie did not ſeke to defraud him of his own: That the wrongs don to writing, which theie preſented vnto him were matters worth redreſſe: That the counſellers

sellors, which theie appointed were honorable, and honest: that the common benefit of the hole writing prouince did earnestlie seue for it, wherevnto theie were verie well assured, that so good a father, as he was, to that poor estate, wold neuer be vnwilling but rather voluntarilie condescend, without anie request, as being half dishonored, in that he taried the request, but that he knew not of the greiues. After that theie had pressed him so near, tho he were verie loth, being once a sole monarch, to becom half priuate by admitting of controullers, as he thought, rather then counsellors, as theie ment, yet perceiuing that their power was such, as theie might enforce him to that, which theie praied him to graunt, if he should stand in terms with them, he was content to yeild, tho with som shew of miscontentment in his verie countenance, and to allow of *Reason* and *Custom* as his fellow gouerners in the right of writing.

For in verie dede concerning the autoritie of these mouers, wise and learned peple, what so euer theie lend ignorance to plaie with for a time, theie reserue to themselues both iudgement and autoritie, wherewith to controull, when theie se want of skill plaie the fooll to much, as in this same quarel for the alteration of sounds to presumptuous rule, theie had verie great reason. For as in faces, tho euerie man naturallie haue two eies, two ears, one nose, one mouth, and so furth, yet there is allwaie such diuersitie in countenances, as anie two men maie easilie be discerned, tho theie be as like as the *Lacedemonian* princes, and brethern were, of whom *Tullie* speaketh: so likewise in the voice, tho in euerie one it passe thorough, by one mouth, one throte, one tung, one fense of tethe, and so furth, yet is it as different in euerie one, euen for giuing the sound, by reason of som diuersitie in the vocall instruments, as the faces be different in resembling like form, by som euident distinction, in the naturall purtrait. Which diuersitie tho it hinder not the deliuerie of euerie mans minde, yet is it to vncertain to rule euerie mans pen in setting down of letters.

And again, what reason had it to follow euerie mans ear, as a master scriuener, and to leaue euerie mans pen to his own sound, where such difference was, as theie could not agreé, when

where the right was, euerie one laing clame to it? & why not my ear best? Again why should ignorance in anie respect be taken for a gide in a case of knowledge? bycause of their voices? that were to popular, where the argument is singular. Bycause of their wills? that were to willfull, where wildom should warrant. And therefor if anie multitude, tho of neuer so few, deserue to be followed, theie onelie were, which could both speak best, and giue best reason why. But that kinde of peple were to few at the first, to find anie place against a popular gouernment, where the ear led the ear, and why shall *sound* giue ouer his interest, seing letters were deuised to expresse sound in euerie one of vs, and not the conceit of these, and those few goodlie wise fellowes? And yet when corn was once in prouf, acorns grew out of place, tho a iollie mastie meat in a hoggish world. For naturallie the first serues the turn, till the finer and better do com in presence. And as somthing gat place worthilie of no thing, so must that somthing again, giue place to his better: As *sound* did somthing to expell rudenesse, tho it maie not bend it self, to kepe out finesse.

Hereupon wise men wold stand no longer to that diuersitie in writing, which necessarilie did follow, when euerie one did spell so, as the instruments of his voice did fashion his sound, or as his cunning gaue him, or as his ear could discern. All which means be full of varietie, and neuer one in all, as it doth appear by hole nations, which cannot sound som letters, that som other can, as the *Ephramite* in scriptur, which could not sound the first letter in *Shibboleth* being in hebrew the same chaact with the first in *Sibboleth*: or as the witnesse in *Tullie*, which by propertie of his cuntrie, could not sound the first letter in *Fundanius*, against whom he cam.

Vpon these discontentmēt, and by consent of those, which could iudge, and vtter best, theie grew to a certain, and a reasonable *custom*, or else to saie truth, to a customarie *reason*, which theie held for a law, not vnadvisedle hit on, by error and time, but advisedlie resolved on, by iudgement and skill. Neither yet, (which had ben contrarie to their promis) depriued theie *sound* of all his rialtie, which was dictatorlike, before, but theie ioyned *reason* with him, & *custom* to, to begin then in
right,

right, and not in corruption after, as a *Cesar* and a *Pompeie*, to be his colleges in a triumvirate. From that time forward *sound* could do much, but nothing so much, as he could do before, being verie manie times, verie iustlie ouerruled by his confiderat companions, and fellowes in office. Thus ended the monarchie of *sound* alone.

We ar now com to that regiment in writing, which was vnder *sound*, *reason* and *custom* ioyntlie together, and proceeded in this sort. *Reason* as he is in reason the principall director, of all best doings, and not writing alone, so he began to plaie the master, but wiselie withall, and with great modestie. For considering the disposition of his two companions, first of *sound*, which the letters were to expresse of dewtie, as therfor deuised: then of *custom*, which was to confirm, and make the waie to generall allowāce, he established this for a generall law in the prouince of writing. That as the first founders, and deuisers of the letters, vsed their own libertie, in the assigning of such a charact in the eie, to such a sound in the voice, which assignation was mere voluntarie, & of the fouders choice: so it should be lawful for the said founders, and their posteritie, according as the necessitie of their vse, & the dispatch in their pen did seme to require it, either to encrease the number of letters, if the insufficiencie in them did seme not to answer the varietie in *sound*, or to apply one and the same letter to diuerse vses, if it might be don with som pretie distinction, to auoid multitude of characts, as we apply words which be within nūber, to things which be without: & generallie like naturall and chiefe lords in a tenancie at mere will, to make their own nede the leuell of all letters, of all writing, of all speaking, to chop, to change, to alter, to transport, to enlarge, to lessen, to make, to mar, to begin, to end, to giue autoritie to this, to take it from that, as themselues should think good. This decre being penned by *reason*, both *sound* and *custom* did presentlie allow: *sound* bycause there was no remedie, tho his hart longed still for his former Monarchie, which was now inth'Eclipse: *Custom*, bycause that did serue his turn best. For if necessarie vse, and dispatch in the pen, might haue autoritie, which was giuen them in law, by consent of those men, which were successors to them, who

The gouern-
ment of right
writing vnder
the autoritie
of, *sound*, *rea-*
son, and *custo*.

*What custom
is naturallie.*

first founded the letter, which men were of the learneddest and wisest sort, then were *Custom* in dede, hauing *reason* to frind, & *sound* no fo, a verie great prince in the hole prouince of both writing and speaking. And good reason why. For *Custom* is not that which men do or speak commonlie or most, vpon whatsoever occasion, but onelie that, which is grounded at the first, vpon the best and fittest reason, and is therfor to be vsed, bycause it is the fittest. Which if it take place according to the first appointment, then is *custom* in his right, if not, then abuse in dede doth seme to vsurp vpon *custom* in name. For in Lordships and maners is that custom, which the tenants do vse vpon their own surmise, or but that onelie, which the first Lord granted, vpon som speciall cause, and his posteritie confirms, vpon the like respect, either to their auncetor or to the thing? So that I take *custom* to bild vpon the cause, and not to make the cause.

After that *reason* had brought both *sound* to this order, and *custom* to this autoritie, then was there nothing admitted in writing, but that onelie, which was subsigned by all their three hands. If the *sound* alone did serue, yet *reason* and *custom* must nedes confirm *sound*: if *reason* must take place, both *sound* and *custom* must nedes approue *reason*: if *custom* wold be credited, he might not passe, onelesse both *sound* did sooth him, & *reason* did ratifie him.

*The retinew
belonging to
the triumui-
rate in their
gouernment of
the pen.
Souds reti-
new.*

For the better continuance of this wise triumvirate, ech of the thre entertained such peple, as were fittest for their families. *Sound*, bycause he presumed onelie vpon his old autoritie not extinguished, tho restrained, and neded no great train now in that his restraint, he therfor contented himself with such of his old retinew, as knew his first commission, which was granted vnto him, when the deuise of letters cam first to light. Who still had an eie to *sound*, and set down that letter, which was appointed thereunto, onelesse *reason* and *custom* had put in a caveat, that in such a case the commission must be altered.

*Reasons reti-
new.*

Reason again took into his seruice, *observation* and *comparison*: *Observation* to mark what were fairest in sense, what were readiest in pen, what where currantest in vse: *Comparison* to confer that, which he allowed in one, with that proportion, which

which he found in another, that the hole might be sutable.

Custom besides that he made verie much of both *sound* and *Customs* *reasons* retinew, as his verie good frinds, whereby he was comē- *new.*
ded to generall practis, of himself & for himself, he entertained
warinesse, to be still like himself, and tho he altered vpon cause,
as *reason* should enform him, yet to behaue himself so, as he
might easlie be discerned from corruption in vse, which was
his naturall enemy, and was alwaie bakt by the ignorant mul-
titude, as *custom* it self was by those, that were of skill, both at
his first planting, and thoroughout his performance. So had
right *sound*, misfounding to so, so had right reason, a slight
shew of apparence to aduersarie, which still caried the wea-
ker branes, but could neuer moue, either iudgement or
cunning.

During this compound gouernment of these thre, the mat- *The effect of*
ter of all our precepts, that belong to writing, did first grow to *this triūirat.*
strength, then were rules grounded, then were exceptions laid,
when *reason* and *custom* perceiued cause why. But none of all
these were yet commended to Art, and set down in writing,
but fleting in the memorie, and obseruation of writers, ha-
uing sufficient matter to furnish an institution, and the bodie of
an Art, tho not yet in method, which cam next in place, & ioy-
ned it self with the other thre vpon this occasion:

All this time, while *reason* and *custom* gouerned the pen, as *The occasion*
well as *sound*, *sounds* malcontented frinds did neuer rest, but all- *why Art was*
waie sought means to supplant the two other, euer buffing in- *called to aide.*
to the ignorant ears that of *sounds* autoritie, and his right to his
own deliuerie: and the same errors, which troubled the pen,
while *sound* alone was the setter down, began to crepe in again,
and cause a new truble, in so much as all the ignoranter sort
were clear of opinion that the verie sternesse of *sound* was
onlie to be accepted without all exception, tho those of lear-
ning and wisdom, which had both first set vp *reason* and *custom*,
as companions to *sound*, and still continewd in the same
minde, could verie well discern vsurpation from enheritance,
and right from wrong.

Wherefor *reason* finding by this creping error both him-
self to be iniured by senslesse time, and his good *custom* to be

fore assailed by counterfeate corruption, perceiued the falt to be for want of a good notarie, and a strong obligation, wherewith to set that in euerlasting autoritie, by right rule and trew writing, which he and *custom* both, by the consent of *sound*, had continewed in vse, tho not put down in writing, which wold euer be in danger of continuall reuolt, from the best to the worst, by the vncertaintie of time, and the eluishnesse of error, oneless it were set in writing, and the conditions subscribed by all their consents, for a perpetuall euidence against the repiner. For that is the difference, betwene a reasonable *custom* and an artificiall method, that the first doth the thing for the second to assure, and the second assureth, by obseruing of the first.

While nothing was set down in writing, *sound* and his complices were in hope of som recouerie, which hope was cut of, when the writings were made, and the conditions set certain. The notarie to cut of all these controuerfies, and to brede a perpetuall quietnesse in writing, was Art, which gathering al those roming rules, that *custom* had beaten out, into one bodie, disposed them so in writing, as euerie one knew his own limits, *reason* his, *custom* his, *sound* his. Now when *reason*, *custom* and *sound* were brought into order, and driuen to certaintie by the mean of Art, and artificiall method, then began the third the last and the best assurance in writing.

The gouern-
ment of right
writing vnder
Art.

Art being himself in place perceiued the direction of anie hole tung to be verie infinite and hard, naie to be scant possible in generall, considering the diuerse properties that the thre rulers, *reason*, *custom*, and *sound* haue, which alter still with time. For what peple can be sure of his own tung anie long while? doth not speche alter somtime to the finer, if the state where it is vsed, continew it self, and grow to better countenance, for either great learning, or other dealing, which vse to proin a tung? And doth it not somtime change to the more corrupt, if the state where it is vsed, do chance to be ouerthrowne, and a master tung comming in as conqueror, command both the peple, and the peples speche to? Vpon this consideration, what an infinit thing it were to chuse out such a subiect, as is so vncertain, Art took himself to som one period in the
tung

tung, of most and best account, and therefor fittest to be made a pattern for others to follow, and pleasantest for himself to trauell and toill in. Vpon which period she did bestow all those notes, which she did perceiue by obseruation (which is secretarie to *reason*) to be in the common vse of speche, and pen, either clear with *sound*, or sutable to *reason*, or liked in *custom*, but still bakt by them all.

Such a period in the Greke tung was that time, when *Demosthenes* liued, and that learned race of the father philosophers: such a period in the Latin tung, was that time, when *Tullie* liued, and those of that age: Such a period in the English tung I take this to be in our daies, for both the pen and the speche.

Art chusing such a period in the primatiue tung, and hauing all the stuf gathered into notes, wherewith to set vp his hole frame, and bilding of method, distributed them so, as there was not anie one thing necessarie for right writing, but she had it in writing, sauing som particulars, which will be still vnruilie, and make fresh matter for an other period in speche: tho that, which is now made so artificiall and sure, com neuer in danger of anie alteration, but be still held for a president to others, as most perfit in it self. For a tung once enrolled by the benefit of *Art*, and grown to good credit, is thereby first settled it self in such assurance, as the right thereof cannot be denied, the contrarie to right wold be soon espied, howsoeuer it wrangle: then is it made a common example to other languages, which haue stuf for such a method, and desire to be fined, whereby to fine them.

This course kept the first tung that euer was fined, from the first inuention of anie letter, which was least in act, but greatest in power, vntill corruption shlie gotten in, but wisely perceiued did cause a reformation. Which reformation grew again to corruption in natur of a relapse, bycause tho it were soundlie made, yet was it not well armed with sufficient suretie against the festuring euill of error & corruption. Wherefor when it felt the want of such an assurance, it praied aid of *Art*, which like a beaten lawyer, handled the matter so, and

with such a forecast in the penning of his books, as euerie of them, which had anie interest were taught to know what was their own. Other tungs beside the first refined, marking this currant applied the same to their own seuerall writing, and were verie glad with great thanks, to vse the benefit of those mens labor, which wrastled with the difficulties, of *sound, error, corruption*, and the residew of that ill humored people.

This originall president in the first, and translated patern in the rest, I mean to follow in the finding out of our right English writing, which whether it will proue to be fashioned accordinglie, and framed like the patern, it shall then appear whe the thing it self, shall com furth in hir own naturall hew, tho in artificiall habit.

*Why I vse
no autoritie to
proue this me-
thod.*

I haue not vsed anie autors name in this discourse either to confirm, or to confute by credit of autoritie. For anie man almost of anie mean learning, maie quiklie espy, that these matters ar not without autors. For can *reason, custō, art, sound, error, corruption*, and such other qualities, as plaie their parts in this so ordinate a plat, lak testimonie of writers being so much written of? But I did onelic seke to satisfie nede and to polish no further. To conclude and knit vp the argument, this method and this order vsed the first tung, that euer was brought to anie right in writing, by the help whereof vnder the direction of Art, all those tungs which we now call learned, ar com to that certaintie, which we se them now in, thorough precept and rule. The same help will I vse in my particular method.

*Of the artifi-
ciall stuf in
our tung.
Of the imper-
fections
laid vnto our
tung.*

Which before I deall with, I must examin two principall points in our tung whereof one is, whether our tung haue stuf in it for art to bild on, bycause I said, that Art delt where she found matter, sufficient for hir trauell: The other is, whether our writing be iustlie chalenged for those infirmities wherewith it is charged in this our time, bycause I said that this period in our time, semeth to be the perfitest period in our English tūg, & that our custom hath alredie beaten out his own rules redie for the method, & frame of Art. Which two points ar necessarilie to be considered. For if there be either no matter for Art in extreme cōfusiō: or if our custō be not yet ripe to be reduced vnto rule, then that perfit period in our tung is not yet com,

com, & I haue set vpon this argument, while it is yet to grene. Howbeit, I hope it will not proue to timelie; and therefor I will first shew, that there is in our tung great and sufficient stuf for Art: then that there is no such infirmitie in our writing, as is pretended, but that our custom is grown fit to receaue this artificiall frame, and that by this method, which I haue laid down, without anie foren help, and with those rules onelie, which ar, and maie be gathered out of our own ordinarie writing.

CAP. XIII.

That the English tung hath in it self sufficient matter to work her own artificiall direction, for the right writing thereof.

IT must nedes be that our English tung hath matter enough in hir own writing, which maie direct her own right, if it be reduced to certain precept, and rule of Art, tho it haue not as yet bene thoroughlie perceaued.

The causes why it hath not as yet bene thoroughlie perceaued, ar, the hope & despare of such, as haue either thought vpon it, and not dealt in it, or that haue delt in it, but not rightlie thought vpon it.

*The causes
why our right
writing is not
yet certain.*

For som considering the great difficultie, which theie found to be in the writing thereof, euerie letter almost being deputed to manie, and seuerall, naie to manie and wellnigh contrarie sounds and vses, euerie word almost either wanting letters, for his necessarie sound, or hauing some more then necessitie requireth, began to despare in the midst of such a confusio, euer to find out anie sure direction, whereon to ground Art, and to set it certain. And what if either theie did not seke, or did not know how to seke, in right form of Art, and the composing method? But whether difficultie in the thing, or infirmitie in the searchers, gaue cause thereunto, the parties themselves gaue ouer the thing, as in a desperat case, and by not meddling thorough despare, theie helped not the right.

¹
Despare.

Again som others bearing a good affection to their naturall tung, and resolved to burst thorough the midst of all these difficulties, which offered such resistēce, as theie misliked

²
Hope.

the confussion, wherewith the other were afraid, so theie deuised a new mean, wherein theie laid their hope, to bring the thing about. Wherevpon som of them being of great place and good learning, set furth in print particular treatises of that argument, with these their new conceaued means, how we ought to write, and so to write right. But their good hope by reason of their strange mean, had the same euent, that the others despare had, by their either misconceauing the thing at first, or their diffidence at the last. Wherein the parties them selues no dout deserue some praise, and thanks to, of vs and our cuntrie in both these extremities of hope and despare, tho theie helped not the thing, which theie went about, but in common apparence, did somewhat hinder it rather. For both he, that despaired in the end, took great pains, before diffidence caused him giue ouer to despare: and he that did hope by his own deuise to supply the generall wāt, was not verie idle both in brain, to deuise, and in hand to deliuer the thing, which he deuised. Which their trauell in the thing, and desire to do good, deserue great thanks, tho that waie which theie took, did not take effect.

*The causes
why som deuised
ortogra-
fies toke no
place.*

The causes why theie took not effect, and thereby in part did hinder the thing, by making of manie think the case more desperat then it was in dede, bycause such fellowes did so faill, were these. Their despare, which thought, that the tung was vncapable of anie direction, came of a wrong cause, the salt rising in dede not of the thing, which theie did cōdemn, as altogether rude and vnrule, but of the parties them selues, who mistook their waie. For the thing it self will soon be ordered (our custom is grown so orderable) tho it require som diligence, and good consideration, in him that must find it out. But when a writer taketh a wrong principle, quite contrarie to common practis, where triall must be tuch, and practis must confirm the mean, which he conceaueth, is it anie maruell if the vse of a tung ouerthwart such a mean, which is not conformable vnto it? Herevpon proceded the despare to hit right, bycause theie missed of their minde, whereas in dede theie should haue changed their minde, to haue hit vpon that right, which as it is in the thing, so will it soon be found out, if it be right-
lie

lie sought for.

Again the others hope deceiued them to as much. For theie considered not, that whereas common reason, and common custom haue bene long dealers in seking out of their own currant, thei selues wilbe counsellors, and will neuer yeild to anie priuat conceit, which shall seme euidentlie either to force them or to crosse them, as theie thei selues do, neuer giuing anie precept, how to write right, till theie haue rated at custom, as a most pernicious enimie to truth and right, euen in that thing, where custom hath most right, if it haue right in anie. Wherefor when theie proceded on in a customarie argument, with the enemie of him, which is Lord of the soill, was it anie wóder if theie failed of their purpos, & hindered the finding out of our right writing, which must nedes be compased by customs consent, and reasons frindship? So in the mean time, while despaire deceiues the one, and hope begiles the other, the one missing his waie, the other making a fo, and both going astraie, theie both leaue their labor, and let the finding out of our right in writing, by their ill led, and worse laid labor, bycause the artificiall course, in finding out such a thing, hath another currant, as I haue shewed before in the last title.

Yet notwithstanding all this, it is verie manifest, that the tung *That our tung hath in it self matter enough* it self hath matter enough in it self, to furnish out an art, & that the same mean, which hath bene vsed in the reducing of other tungs to their right, will serue this of ours, both for generalitie *for Art.* of precept, and certaintie of ground, as maie be easie proued by these four arguments, the antiquitie of our tung, the peples wit, their learning, and their experience. For how can it be, but that a tung, which hath continewed manie hundred years, not onelie a tung, but one of good account, both in speche, and pen, hath growen in all that time to som finesse, and assurance of it self, by so long and so generall an vse, tho it be not as yet founded, the peple that haue vsed it, being none of the dullest, and traouelling continuallie in all exercites that concern learning, in all practises that procure experience, either in peace or war, either in publike, or priuat, either at home or abroad?

As for the antiquitie of our speche, whether it be measured

The antiquitie
of the English
tong.

by the ancient *Almane*, whence it cummeth originallie, or e-
uē but by the latest terms which it boroweth danielie from fo-
ren tungs, either of pure necessitie in new matters, or of mere
brauerie, to garnish it self withall, it cānot be young. Onelesse
the *Germane* himself be youg, which claimeth a prerogatiue for
the age of his speche, of an infinit prescription: Onelesse the
Latin and *Greke* be young, whose words we enfranchise to our
own vse, tho not allwaie immediatlie from them selues, but
mostwhat thorough the *Italian*, *French*, and *Spanish*: Onelesse
other tungs, which be neither *Greke* nor *Latin*, nor anie of the
forenamed, from whom we haue somewhat, as theie haue from
ours, will for companie sake be content to be young, that ours
maie not be old. But I am well assured, that euerie one of these,
will striue for antiquitie, and rather grant it to vs, then forgo
it themselues. So that if the verie newelt words, which we vse
do fauor of great antiquitie, and the ground of our speche be
most ancient, it must nedes then folow, that our hole tung was
weined long ago, as hauing all her tethe.

The account
of the English
tong.

For the account of our tung, both in pen and speche, no man
will dout thereof, who is able to iudge what those thinges be,
which make anie tung to be of account, which things I take to
be thré, the autoritie of the peple which speak it, the matter &
argument, wherein the speche dealeth, the manifold vse, for
which the speche serueth. For all which thré, our tung nedeth
not to giue place, to anie of her peres.

The English
peple.

First to saie somewhat for the peple, that vse the tung, the
English nation hath allwaie bene of good credit, and great esti-
mation, euer since credit and estimation by historie came on
this side the *Alps*, which appeareth to be trew, euen by foren
cronicles (not to vse our own in a case of our own) which
would neuer haue said so much of the peple, if it had bene ob-
scure, and not for an historie, or not but well worthie of a per-
petuall historie.

The matter of
our speche.

Next, for the argument, wherein it dealeth, whether priuat
or publik, it maie cōpare with som other, that think verie well
of their own selues. For not to tuch ordinarie affairs in comon
life, will matters of learning in anie kind of argument, make a
tung of account? Our nation then, I think, will hardlie be pro-
ued

ued to haue bene vnlearned at anie time, in anie kinde of learning, not to vse anie bigger speche. Wherefor hauing learning by confession of all men, & vttering that learning in their own tung, for their own vse, of verie pure necessitie (bycause we learn to vse, and the vse is in our own) theie could not but enrich the tung, and purchase it account.

The English learning.

Will matters of war, whether ciuill or foren, make a tung of account? Our neighbor nations will not deny our peple to be verie warriours, and our own cuntrie will confesse it, tho loth to fele it, both by remembring the smart, & comparing with som other, neither to vaunt our selues, nor to gall our frinds, with anie mo words.

The English chinabrie.

Now in offring matter to speche, war is such a bréder, as tho it be opposit to learning, bycause it is enemie to the Muses, yet it dare compare with anie point in learning, for multitude of discourses, tho not commonlie so certain, ne yet of so good vse, as learned arguments be. For war (besides all graue and sad considerations about it, which be manie and wise) as somtime it sendeth vs trew reports, either priuatelie in proiects and deuises, that be entended, or publikelie in euent, which be blased abroad, bycause theie be don, so mostwhat it giueth out infinit and extreme, I dare not saie lies, but verie incredible newes, bycause it maie hatch them at will, being in no danger of controllment, and comonlie in such practises and places, as haue not manie witnesses, while euerie man seeketh aswell to saue him self, as to harm his enemie, besides som curious entertainment, which a deuising referendarie hath euen by telling that, which is not trew, to such as loue to hear, and either like or will like. All which occasions, and infinit mo, about stratagemes & engins, giue matter to speche, and cause of new words, and by making it so redie, do make it of renoun.

What a furnitur to speche war is.

Will all kindes of trade, and all sorts of traffik, make a tung of account? If the spreading sea, and the spacious land could vse anie speche, theie would both shew you, where, and in how manie strange places, theie haue sene our peple, and also giue you to wit, that theie deall in as much, and as great varietie of matters, as anie other peple do, whether at home or abroad. Which is the reason why our tung doth serue to so manie vses,

The English traffik.

bycause it is conuerfant with so manie peple, and so well acquainted with so manie matters, in so sundrie kindes of dealing. Now all this varietie of matter, and diuersitie of trade, make both matter for our speche, & mean to enlarge it. For he that is so practised, will vtter that, which he practiseth in his naturall tung, and if the strangenesse of the matter do so require, he that is to vtter, rather then he will stik in his vtterance, will vse the foren term, by waie of premunition, that the cuntrie peple do call it so, and by that mean make a foren word, an English demison.

All which reasons concerning but the tung, and the account thereof, being put together, as of themselues, theie proue the nations exercise in learning, and their practis in other dealings: so theie seme to infer no base witted peple, not to amplify it with more, bycause it is not for fouls to be so well learned, to be so warrious, to be so well practised. I shall not nede to proue anie of these my positions, either by foren or home historie: seing my reader stranger, will not strue with me for them, and mine own nation, will not gainsaie me in them, I think, which knoweth them to be trew, and maie vse them for their honor.

Wherefor I maie well conclude my first position: that if *vse* and *custom* hauing the help of so long time, and continuance, wherein to fine our tung: of so great learning and experience, which furnish matter for the fining: of so good wits and iudgements, which can tell how to fine, haue griped at nothing in all that time with all that cunning, by all those wits, which theie will not let go, but hold for most certaine, in the right of our writing: that then our tung hath no certaintie to trust to, but writeth all at randon. But the antecedent in my opinion, is altogether vnpossible, wherefor the consequent, is a great deall more then probable, which is, that our tung hath in hir own possession, and writing verie good euidence to proue hir own right writing: Which tho no man as yet, by anie publik writing of his, semeth to haue sene, yet the tung it self is redie to shew them, to anie whosoeuer, which is able to read them, and withall to iudge, what euidence is right in the right of writing. Wherefor seing I haue proued suffici-

entlie

entlie in mine own opinion, that there is great cause, why our tung should haue som good right, in her own writing, and take my self to haue had the sight of that euidence, whereby that same right appeareth most iustificable, and am not altogether ignorant, how to giue sentence thereof, I will do my best, according to that course, which I said was kept in the first, and generall fining of anie speche, which also hath bene translated to euerie secundarie, and particular tung, to set furth som certaintie for the English writing, by those notes, which I haue obserued in the tung it self, the pure best and finest therein, offering mean by comparison with them selues, both to correct, and to direct the worse and more grosse, without either innouating anie thing, as theie do, which set furth new deuises, or by mistaking my waie, as theie do, which despare, that our tung can be brought to anie certaintie, without som maruellous foren help. Thus much for the artificiaall stuf in our tung, now to the obiections which charge it with infirmities.

CAP. XIII.

An answer to som pretended imperfections in the writing of our tung.

THis title tho it seme by the inscription to pretend som offence, yet is it nothing moodie at all, bycause it entendeth no defense, as against an enemy, but a conference, as with a frind. For those men, with whō I haue to deall therein, do wish their naturall tung, as well as I do, theie desire to se it right writen, no lesse then I do. Theie haue as good shew of iust enemie to error, and corruption, as I haue assurance of right direction. And therefor I will rather endeuer my self to perswade them as frinds, then to confute them as foes, rather to ioyne with them in som points, then to defy them in all.

In the hole matter of this conference with them, theie either blame certain errors, which theie pretend to be in our writing: or else theie will seme to seke the reforming thereof. In the blame of errors, theie rate at *custom* as a vile cor-

The matter of this title, against & for custom, multitude of letters sound, and innovation.

rupter, and complain of our letters, as to miserable few. In their desire of redresse, theie appeall to *sound*, as the onelie soverain, and surest leader in the gouernment of writing: & fly to *innouation*, as the onelie mean, to reform all errors, that be in our writing. Which their particular branching, I will follow in my reply, and yet in no reply, but excuse, for the innocencie of our pen, where it is without falt, tho it be not without blame and in my plaine confession of som manifest error, where there is cause why.

*The aßailing
of custom.*

In their quarell to *custom* theie seke first to bring it into generall hatred, as a common corrupter of all good things, and that naturallie, without anie exception, and therefor no maruell if it abuse speche, which as it passeth thorough euerie mans mouth, and is resembled by euerie mans pen, so must it nedes gather much corruption by the waie, bycause manie and ill be all one in dede, tho deuided in term, as good and few, tho different in name, yet be the same in pith: And common corruption, which theie terme *Custom*, is an ill director to find out a right. Herevpon theie conclude, that as it semeth most probable, so it is most trew, that the chiefe errors, which ar crept into our pen, do take their beginning at the onelie infection of a naughtie *custom*. Which bycause it is naught, therefor ought it not so much as once to be named, in the direction to a right, in either pen or speche, being so manifest a falsarie, notwithstanding whatsoeuer anie either old or new writers can pretend to the contrarie, for either defense or excuse thereof. Then theie descend two particularities, wherein theie proue that customarilie, we do sometime burden our words to much, with to manie letters, somtimes we pinch them to near with to few, somtimes we misshape them with wrong sounding, sometime we misorder them, with wrong placing. And be not these maruellous great causes of discontentment with *Custom*, which is the breder of them? Besides all these which ar but points of penning onelie, to aggravate the discredit wherewith theie charge *custom*, theie seke to make it odious, as an enemy to vertew, euen abusing what is best. And will there anie that fauoreth vertew, protect *Custom*, being such a venim to all vertewes, and such a poison

a poison to all vertewous effects? Or can there anie that frindeth his cuntrie conceiue well of that, which corrupteth hir pen, and poisoneth hir speche? Sure not I. For neither wold I haue vertew to hold me for hiremie, by defending of hir so, nor yet my cuntrie to frown at me for fauoring hir corrupters. Certainlie that *custom* is most vile, which doth but speak ill of good things: but to seke their corruption is a most villanous part. And to abuse speche in anie hir deliuerie whether by tung or pen, the good benefit whereof, doth serue most of our nedes, as vertew doth the best, is extreme beastlie. And therefor assuredlie, as those my good cuntrimen, haue most iust cause to be angrie with these corruptions: so might theie as iustlie turn their anger vpon me, if I should anie waie but so much as seme to excuse or but to extenuate so pernicious a fact. Neither can anie writer, new or old, but haue his own credit, if he do but seme to shew anie incling of fauor that waie.

And yet if good writers seme to fauor *custom*, then the case For *custom*. is not so clear, as you take it to be, that there is nothing in *custō*, but an hell of most vile, and filthie corruptions: that it alone infecteth all good things: that it alone corrupteth right writing. For if it were in dede and onelie so, theie wold not warrant it, as (now I remember my self) theie praise it verie often, and giue it great credit. Is there then not som error in the name, & maie not *custom* be misconstrued? for sure the writers, when theie speak of *custom*, theie mean that rule in doing, and vertewous life, wherein good men agré and their consent is that, which these men term *custom* therein: as theie call that rule in speaking and writing the *custom* thereof, wherein the skilfull and best learned do agré. And is it likelie that either the honest in dede will mislead vertew in liuing, or the learned in dede will mislike right in writing? And again, those honest men, which allow of *custom* in matters of life, complain verie much of corruption in manners, and naughtie behauior: and the learned men, which allow of *custom* in matters of speche and pen, do complain verie much of error in writing, and corruption in speche: and both the two, accuse the most peple as the leaders to error, and the common abuse, as the frute of a multitude. And

therefor it cannot otherwise be, but that the duple name is that, which deceiues. For theie, which accuse *custō* do mean false error, which counterfeateth *custom*, and is a great captain among the impudent for naughtinesse, and the ignorant for rashnesse, and yet directeth all the most. And theie that praise *custom* do mean plain truth, which cannot dissemble, which is companion with the honest in vertew, and with the learned in cunning, and directeth all the best. And will ye se? This misnamed *custom* in the pen, is that counterfeate abuse, which was the onelie cause, why *sounds* monarchie, whereof I spake before, was so dissolued, and was it self condemned, by those wise peple, which ioyned *reason* with *sound*: and the right *custom* which writers commend so, is that companion of *reason*, which succeeded in place, when the counterfeate was cast out. Now ye se the error. So neither writers do allow of such a corruption, neither is *custom* your contrarie, but both writers, and *custom*, both you, and I will scratch out the eies of common error, for misusing of good things, and belying of *custom*. If good things be abused it is by ill peple, whose misnamed *custom* is right named error, and well blamed lewdnesse. If words be overcharged with number of letters, that coms either by couetousnesse in such, as sell them by lines, or by ignorance in such, as besides the pestering them with to manie, do both weaken them with to few, and wrong them with the change, both of force and place, whose error as I mone, so I will seke to amend it, and while I amend it, I will cōfute by correcting, and heall by comparing, that euerie one beholding the redresse, where he finds the falt, maie be able to iudge both of right, and wrong, by conferring of contraries. Thus I take it my good cuntrimen, that you be deceiued in the name, and blame one for another. For *custom* certainlie in a matter of speche, is a great and a naturall gouernour, tho in other things it maie somtimes seme to be a fore vsurper. And yet good autors will hardlie graunt that, which still frē *custom* from all offensiue note, both in words and dedes, bycause theie ground *custom* not vpon error in deprauation at the last: but vpon iudgement, in direction from the first. And theie which entreat *custom* so hardlie, entertain it so, vnder an vnproper name, as vnworthie to be heard speak
in

in the right of writing, seing it semes to be the onelie occasion of all corruption therein, as theie surmise, taking *custom* to be grounded vpon the common confusion in practis of the most, and least iudiciall peple, which is mother to all wrong opinions, concerning anie iudgement of right. Wherein theie neither mark that the ignorant multitude is not held for mistresse, of that right and reasonable *custom*, which is the naturall *custom*, and which theie of the contrarie side do follow, as the best gide in right writing: neither yet consider theie, that their aduersaries, whom theie oppugn so, do confesse som errors in the ordinarie perming, proceeding of that corruption, which theie wrongfullie term *custom*, which errors theie also seke to haue cut of, as the idle clogging of words with nedelesse letters, and such other ordinarie errors, which rise most of to much, by not knowing, what is right. Which errors I will handle there, where I amend them streight, as I will tuch *custom* somewhat more, when I com to that place, where theie appeal vnto *sound* from both *reason* and *custom*.

When theie haue delt thus with *custom*, and their contraries (which theie make contraries, by mistaking, being their frinds in dede) without marking their reasons, or by whose autoritie *custom* is established, which theie so impugn by suggestion of a counterseat, then theie begin to complain fore of the insufficiencie, and pouertie of our letters, which letters tho theie be as manie in number, as other tungs haue, yet theie suffise not, saie theie, for the full and right expressing of our sounds, tho theie expresse them after a sort, but enforce vs to vse a number of them like the *Delphik* sword, whereof *Aristotle* speaketh, to manie sounds and seruices contrarie to the natur of such an instrument, which was made at the first, this letter for that sound. Whereby it cometh to passe, that we both write vnproperlie, not answering the sound of that, which we saie, and ar neuer like our selues, in anie our writing, but still varie according vnto the writers humor, without anie certain direction. Whereupon forenners and strangers do wonder at vs, both for the vncertaintie in our writing, and the inconstancie in our letters. And is it not a great shame that so cunning a nation as the English

Against the insufficiencie of our letters both for vse & for nūber.

is, being of verie good note so manie yeares, either should espy, or wold not amend in all this time, the pouertie of their pen, and the confusion in their letter? but both to let their writing run thus still at riot, and them selues to be moked at of foren peple?

*For the suffi-
ciencie of our
letters.*

If foren peple do maruell at vs, we maie requite them with as much, and return their wonder home, considering thei themselves be subiect to the verie same difficulties, which theie wonder at in vs, and haue no mo letters then we haue, and yet both write still, and be vnderstood still, in the midst and in the spite of all these insufficiencies: as we also both write and be vnderstood, in this our insufficiencie, euen by their confession, which will nedes be offended, bycause of insufficiencie. But the common vse of writing among those strangers, which agreth so with ours in our most vncertaintie, giues me to think, that this complaining of insufficiencie is not generall to all neither wth them nor with vs, but proper to som few, and particular among both, who misliking that theie know not, and not marking that theie canot, therefor blame that theie should not. For if their blaming vpon cause, and marking vpon iudgement did concur with their number, tho not so great, I should be afraid least theie had the better, bycause the fewer: but both the fewer and the weaker to, carie no great force, to condemn in iudgement. As other folks also, which se somewhat to, as well as theie, do not quite mislike of all their misliking, but desire som redresse, where there is cause in dede, tho theie agre not in the mean, how to perform the redresse, nor yet in the quãtitie, that the error is so great, as these insufficienciarie pretend it to be. For we do confesse that this multiplicite, & manifold vse in the force and seruice of our letters, wold haue som distinction, whereby to be known, if generall acquaintance with our own writing be not sufficient enough, to perceiue that in vse, which we put down by vse: but withall we defend and maintain the multiplicite it self, as a thing much vsed euen in the best tungs, and therefor not vnlawfull, tho there were no distinction.

And again, we do not think, that euerie our *custom* is a plaine corruption, wherein generall vse, euen of those same persons, which cannot be suspected, but to write with good iudgement,
laie

laie the ground to precept, as the leader to som art, & assurāce to the pen. And we rest content with the number of our letters. Which number, while som kinde of peple do studie to encrease, theie do but cumber our tung, both with strange charactrs, & with nedelesse dipthongs, enforcing vs from that, which generall rule hath won, and resteth content with, in all the world. And why not but these letters? or why not to manie vses? This *Why mo letters?* paucitie and pouertie of letters, hath contented and discharged the best, & brauest tungs, that either be, haue bene, shalbe, or cā be, & hath deliuered by thē, both in speche & pen, as great varietie, and as much difficultie in all arguments, and as well perceiued of all posteritie thorough their means, as possiblie can, either be deliuered, or be vnderstood, by the English tung, or yet be deuised by anie English wit. The peple that now vse thē, & theie that haue vsed them, haue naturallie the same instruments of voice, and the same deliuerie in *sound*, for all their speaking, that we English men haue, bycause theie be men, as we English folk be: and theie sent the vse of the pen to vs, and not we to them. And finding in their own vse this necessitie, which you do note, theie fled to that help which you think naught, and were bold with their letters, to make them serue diuerse turns, somtime with none, somtime with som pretie small note of euident distinction. Which kinde of distinguishing theie know to be verie trew, whosoever be acquainted with the foren letters, and with those writers which entreat of them, as I my self will shew, when I both mark, and amend at once, tho I deall no further in this place, to auoid repetition, both here & there. Neither is there anie difficultie, which theie ar not subiect vnto, either in the same, or in the verie like things, as wel as we: as I will proue elswhere, euen by comparing the particulars, so far and so manie, as nede shall require. And will strangers wonder at vs? or do not our own peple that be learned perceiue these things? For in the ignorant I require no such discretion. Surelie I think that all peple hauing the same naturall instruments to speak by, tho vpon priuat vse som harp more of som sounds then others, and som lean more vpon som one instrument of speche, then other do, as som the throte, som the tethe, and so furth, which varietie is popular euen to hole

nations, that yet naturallie all be made able, to sound all speches and all letters, if theie be accustomed vnto them, in that age and with those means, when and whereby theie be best to be learned : And that it is onelie education, and *custom* which maketh the difference, and therefor ruleth either all or most in speche, wherein if there be anie *reason*, it is not naturall and simple, as in things, but artificiall & compound as in speche, vpon such and such a cause in *custom* and consent. And tho the *Hebrew* grammarians onelie, do deuide their letters, according to that vocall instrument whereupon theie lean most, as som vpon the throte, som vpon the rous of the mouth, som vpon the tung, som vpon the lips, som vpon the tethe: yet the *Hebrewes* alone haue not that distinction in natur, but euerie peple also which haue throte, tethe, rous, tung, lips, and with those instruments vse the vtterance of sounds. Which is an argument to me, both that vse is the mistresse herein, and that he, which soundeth vpon anie one by cuntrie vse, maie be smoothed to som other by the contrarie vse, and that therefor the same letters will serue all peple, if theie list to frame themselues accordinglie. For otherwise why do we persuaide our peple to sound *Latin* thus, *Greke* thus, *Hebrew* thus, *Italian* thus, if it be not a thing to be made of acquaintance, by customarie vse? And being so, and in all nations so, what nede we mo letters to vtter our minde? seeing the vttering instruments be all one, and nothing can be vttered either for varietie more diuerse, or for difficultie more hard, then theie haue vttered, from whom we haue those letters which we haue? neither is it anie discredit to our peple to rest content with those letters, and with that number, which antiquitie hath allowed, and held for sufficient. Is natur therefor baren in vs, which was frutefull in them, bycause we maie not inuent, and put somewhat to theirs? No forsooth. But all mankinde is but one, without anie respect of either this age, or that age, both to natur hir self, and to the God & Lord of natur, and therefor what is giuen to one man, or deliuered in one age of common seruice, that is ment to all men, & to all ages of mē, without further regard to whom, or for whom, but still to their benefit: neither is either God himself or natur his minister tyed to anie time, for deliuerie of their gifts, but when-
focuer

soeuer mans necessitie compells him to seke, then theie help him to find. Whereupon we vnderstād, that as no one age bringeth furth euerie thing, so no one age can but confesse, that it hath som one or other particular inuention, tho not the self same, bycause it is enough to haue receiued it once to vse euer after. As in this case of letters, which perfited once, is neuer to be shaken, onelesse a better mean be found to vtter our speche, which I shall not se, neither can I forese by anie secret prophetic. In these inuentions, tho the first receiuer haue the prerogative in taking, yet the hole posteritie hath the benefit in vsing, and generallie with greater perfection, bycause time and continewance do encrease and proin, which when it is full, it is a fault to seke further, as I take it to be in the course of penning. Neither is the restraint, for either innouating, altering, or adding to things allredie perfited, anie discourtisie in reason, or anie discountenance in natur, but a bare deliuerie of a perfit thing to our elder brethern, to be conueied vnto vs: as we in like case, as the transporter to our posteritie, of such things as it pleaseth God to continew by our means, whether receiued of our elders, or deuised by our selues.

But why maie we not vse all our four and twentie letters, e- *Why not enue-*
 uen to four and twentie vses euerie of them, if occasion serue, *rie letter to*
 seing the characts being known be more familiar, and easier *manie vses?*
 to be discerned, then anie new deuise, yea tho the old resemble mo, and the new do note but one? It hath bene sufficientlie declared allreadie, that those men, which first deuised letters, reserued the authoritie ouer them and their vse to them selues for life, and their successors, for euer, so to qualify and to vse them, as it should please them best vpon consent among themselves, and cause to content nede. And why not so, where both the inuention is their own, and the right vse thereof, as theie shall vse it, which made it for their vse? This generall reseruati-
 on is enrold allredie in all reason and antiquitie, and the particular consent for this writing of ours is proined allredie, by our generall vse, and wilbe registred also in verie good record, I hope, and that shortelie. And will you make that souerain, which is but subaltern? or will you take that, as not remoueable, like a steddie rok, which is roming by

natur, and to serue the finder? There is no such assurance in *sound* for the stablishing of a right, as you do conceiue, neither such necessitie in letters, to be constant in one vse, as you seke to enforce.

1. The *philosopher* saith, that natur makes one thing to one vse, and that euerie vse hath his particular instrument naturallie, but that our own inuentions, naie that euen the most naturall means in our application do, and maie serue to sundrie ends & vses. And will letters stand so vpon their reputation, as not to seme to stand to our applying of the, for our own purposes, being both our creaturs, & by creation our bondmē? both to *sound* and serue, as we shall think it good, and so manie waies, as we shall will them to serue? No surelie, theie do not think so, but theie ar most redie to serue at our appointment, both by creation, & by couenāt. The letters yeild redilie, but som letters seke to hinder that their dewtifull obediēce, threaping still vpon the, that their substance is diamantish, and not born to yeild so.

3. With the same pen we make letters, and with the same we mar them: with the same we direct, and with the same we dash: which be contrarie vses, tho to compas one right, and will letters seme to serue but for one vse, being pewnies to the pen, naie being but elues and brats of the pens breeding? Theie will not so, but proue their own dewtifulnesse, to the pen their parent, by following his direction in verie manie points, as theie yeild to *reason* and reasonable *custom* in manie of their forces, whereby theie seme to praie som bodie not to contend, where themselues be content.

2. The number of things, whereof we write and speak is infinite, the words wherewith we write and speak, be definite and within number. Whereupon we ar driuen to vse one, and the same word in verie manie, naie somtime in verie contrarie senses, and that in all the verie best lāguages, as well as in English, where a number of our words be of verie sundrie powers, as, letters, wherewith we write, & letters which hinder: A bird flieth light, wheresoeuer she doth light: and to manie to stand on here. And will letters kepe a countenance and stand so alouf, as to sound still but one, and to serue still but one, where their great grandfathers euen the words themselues, ar forced to be
mani-

manifold? naie ar verie well content so to be, bycause of their founders statute? which is to be pliable, and at voluntarie commandement, of wisdom and learning? letters stand not alouf, but allow of the seruice, whereunto you allot the, be it neuer so manifold, seing without either cōfusiō or darknesse, customarie acquaintāce will work the distinctiō in them, & their manifoldnesse: as a beaten disputer will sift out the difference of manifold words, that the varietie of their sense, make no quarell in the question.

If we write not allwaie one, thorough want of skill, & mere ignorance, then knowledge is the helper, and he that will vse right, must haue desire to learn right.

If there want distinctiō, then accent must be mean to auoid confusion, or som such deuise, which maie distinguish with praise, and not pester the writing, with anie to od strangenesse. For it is most certain, that we maie vse our letters so, as we maie all other things else, whose end is in vse, and man is the measure. Neither is it anie abuse, when theie which vse, can giue a reason why, sufficient to the wise, and not contrarie to good custom. And tho som reply, as not so perswaded, yet when the act is past by diuision of the house, it is law by parlement. Then the repliers must relent, and follow, tho theie fauor not. Then must theie make the best of that, which theie thought worst, when as lawfull autoritie hath restrained their will. A thing free before order being once limited by order hath cast of that freedom, and must then kepe that currant, wherevnto it is limited, by orderlie mean, it self being such, as is subiect vnto man, and to be his at vse.

Our letters be limited, their vsage is certain in their most vncertaintie, and therefor I take it, that we maie rest content both with their number and their vse. Thus much concerning that complaint of our pouertie in letters, and confusion in their powers, which I woder not at, bycause I se it so in all tungs, & euer: & I se no cause why, but it maie be so in our own inuentiōs & deuises, where we are to take knowledge of nothing else, but of our own consent, both by best iudgemets of the wisest men, and the right resemblance of least corrupt natur.

For the auto.

When theie haue thus vttered their stomak against poor *rise of sound*

nicknamed *custom*, which is fore abused, both by them for blaming it vnderfuerdlie, and by corruption to, for counterfainting it shamefullie: when theie haue moned our writing for much insufficiencie and bewailed our speaking for pouertie of letters, then like good physicians, and tender harted cuntriemen, theie seke both to satisfie *iustice* in dewtie, and *Art* in help. As theie find a wrong, so theie seke to right it, as theie mark a sore, so theie mean to salue it. But who shall be the iusticiarie like som one *Rhadamanthus*, to pronounce sentence in this right? or who the physician like som graue *Hippocrates*, to ouerse this cure? forsooth *sound*, for whose vse letters were deuised first, when there were yet none, and by whose ear theie ar now to be reclaimed, being corrupt and naught. And why not? Or if these that we haue will not serue *sounds* turn, why maie we not inuent or deuise mo, considering our want is no wonder? For we came but latelie to vse letters, in comparifon of the old peple in other nations of the main continent, & felt not our want at the first wearing: but now that we sefe it, why maie we not help our selues, with the deuise of som new letters, as other peple did in the like cases by som *Esdras*, som *Palamedes*, som *Cadmus*, som *Euander*, som *Carmenta*, and such other? *Custom* is condemned allredie, as a false corrupter, and *sound* semes to be the surest, and the best gide euen by naturall direction, and the primitiue letter. And not so much as but euen *Quintilian* that great writing, and speaking master wisheth *sound* to be obserued, as the surest teacher to write right, and not *custom*. And what a monstrous iniurie were it, to renounce the naturall Lord, and to becom subiect to a vile vsurper? To leaue *sound* the right master, and to cleaue to *custom* the right marrer? Sure the verie name of a naturall Lord is honorable, and the bare sound of vsurpation is extreme odious to anie honest ear: And right *sound*, as a right souerain were to be obeyed, and corrupt *custom*, as an vniust intruder were to be expelled.

But doth *Quintilian* plead for *sound* against *custom* I praie you? Sure either you be merie men, or my memorie faills me much. For *Quintilian* defineth *custom* verie solemnlie, and vpon great deliberation, as I remember, to be in writing and speaking, the consent of the skillfull, as in vertuous life, the consent

Against the
authoritie of
sound.
Inst. 1.

sent of the honest. Of the which two kindes of peple, as neither be corrupters in dede: so either wold be angrie to be accounted so in speche. Theie do both condemn all error and corruption. And *Quintilian* speaking of *sound*, saith expresse, and in plaine terms, that euerie thing is to be written, not as the *sound* giues, but as *custom* hath won (which *custom* directeth not *sound*, but the expressing of *sounds*) and he bringeth in for example, *Caius Caesar*, *Cneius Pompeius*, in whose forenames the eie beholdeth C, but the ear heareth G. which the *Grekes* vsing those names translate still by G. and the same he proueth also by manie mo the like. As why not so? To win *Quintilian*, naie to wring *Quintilian* to stand for sound against *custom*, by falsifying of euidence & corruption of print, where both his examples trewlie printed, and his hole meaning planelie printed, and his generall circumstances neuer but right printed bewraie his right opinion, argeweth som infirmity in the alledger, who will not se what is ment euerie where about him, or cannot se at all how to chek a false print, either by counsell of cunning, if he haue it him self, or by comparing of prints, where the trewer maie be had. Naie saith not *Quintilian* thus of ortografie in generall, that it is seruant to *custom*, *Quintil. lib. i. cap. 7.* and therefor is so oft changed?

As for the autoritie, which *sound* alone had in the prouince of writing, and the vse of the letter, the date thereof is out long ago. *Reason* and right *custom* be ioyned vnto him in the same commission. Besides that, Art hath limited and bounded his regiment sence that time. Much he can do still, but not so much, as all, neither anie thing so much, as he could once haue done. But this argument, concerning the dissolution of *sounds* gouernment, hath bene allredie handled in the 12. title of this book.

Quintilians custom is no corrupter, neither yet is *sound* but a naturall Lord, tho nothing so absolut, ne yet so imperiall, as you conceiue of him, and tho the letters were first deuised for him, yet both the letters, and euen *sound* himself, must be ruled by them, which both sound letters, and vtter sounds.

If nede be, the encrease of our number is not denied vs as

not to other peple, but the nede is denyed, bycause we entred vpon other peples most perfit inuentions, and tho later in time, yet so much the surer, bycause all things necessarie were deuited to our hands: and bycause our nede can be no new nede. Whatsoeuer we nede to write, we are able to write it, & when we haue writ it, we are able to read it. If there be anie falt, the remedie must be, not to seke that, which we haue not, but to mark that, which we haue, seing we haue all sufficient.

*The mean to
redresse all
these defects
in sum mens
opinion.*

The credit of *sound* being well established in their opinion, as the naturall lord, and the leader to all our letters, and custom being condemned, as a cankerd traitor, intruding against all right, vpon the territorie of *sound*, then theie turn to the cure of this diseased corruption, & praie *Hippocrates* to be iudge. To amēd that which is amisse in the writing of our tūg, their grouid work being laid in the shaken monarchie of the deposed *sound*, theie procede on in a full course of generall innouation, tho som more, som lesse. First theie encrease the number of our letters and diphthongs, as if it were not possible either heretofore to haue writen, or at this daie to write anie word right, for want of som encrease in the number of our letters. For as the ouercharging of our words with to manie letters cummeth by vsing those too much, which we haue allredie: so the difficultie thereof by vsing them so diuerslie procedeth of mere want, not hauing wherewith to answer ech particular.

Then theie change the form of our letters, and bring vs in new faces, of verie strange lineaments, how well fauored to behold, I am sure I know: how vnredie for a penmā, wherewith to run, methink I foresē. Which redinesse in the charact, that it follow the hand roundlie, is a speciall seruice belonging to the pen. Neither do I my self in these obseruations, so much regard, what the print will stamp well, which will expresse anie thing well, whose form is resēblable, as what the pen will write well, and that with good dispatch, bycause printing is but a peculiar, and a benefit impropriate: writing is our generall, and in euerie mans finger. A form that is fair to the eie in print, & cumbersome to the hand in penning, is not to passe in writing. For what but that causeth our English pen to vse z. so seldom, which we hear so often? Buffing, huffie, diffie, go roundlie to the pen

pen with the duple ff, but verie vnredillie with the duple z, Buzzing, huzzie, dizzie. Vñ hath won ff. & the pens redinesse, is the prouf to perswade it. To cōclude, this saie theie is the onelie help to amend all missles: for defect, to enlarge: for old & corrupt, to bring in new & correct: nede enforceth redresse, & dewtie thē.

Sure a good care, and a cuntriemanlike affection, but methink *Hippocrates*, which was ouerseer, allowes not the recit. For what? must we then alter all our writings a new? or from what daie is this act of reformation to take full place? It is a strange point of physik, when the remedie it self is more dangerous then the disease. Besides that: I take this alteration in this sort, to be neither necessarie, where no such insufficiencie is, neither yet conimodious, where such inconueniences follow. For speche being an instrument, and a mean to vtter that, which the minde cōceiueth, if by the deliuerie of the mouth, the minde be vnderstood, the speche is sufficiēt, which so fullie answereth so nedefull a purpos. If writing, where vnder I cōprehend both the print & pen, do so fullie expresse the pith of the voice, as the reader maie, & doth vnderstād the writers meaning at full thereby, I maie not perswade him, that the letters which he readeth be not sufficient to expresse the writers meaning, which he is redie to confute by present triall, that both he vnderstandeth them, and withall most sufficientlie.

*That this
their mean is
not the best.*

But these insufficienciaries will saie, that this vnderstanding cumms not by the right of the writing, but by the intelligent reader, which vnderstāds that right, by the so vsuall, tho so corrupt writing, which is vnperfitlie, and vnproperlie written: and that the proprietie in penning is ill refused, which maie be had easilie with verie small straning.

I like the reason well, as I confesse som imperfection. But neither is the imperfection so great, as theie conceiue of it, neither is their reason so nere to redresse, as theie think it is. As for the imperfection, how it cummeth, and which waie to help it, my hole labor will proue that in euent. For their reason I cannot se that, which theie call a small straning bycause theie alter quite, or at the least, theie change the surface quite, which in this case, where the proprietie in writing is the possession of *custom* being so grounded as I haue allredie declared, is to great a

straning, cheslie, where *custom* being so sure and sound; will not be cōtent to be ouerruled in his own: or that anie reformatiō shall ēter clame, where he is proprietarie, howsoeuer priuat mens conceits, vpon neuer so probable apparences, framed in their own opinion, shall offer assistance to the contrarie side.

The vse & *custom* of our cuntrie, hath allredie chosen a kinde of penning, wherein she hath set down hir relligion, hir lawes, hir priuat and publik dealings: Euerie priuat man according to the allowance of his cuntrie in generall, hath so drawn his priuat writings, his euidence, his letters, as the thing sēmeth vnpossible to be remoued by anie so strange an alteration, tho it be most willing to receiue som reasonable proining, so that the substance maie remain, and the change take place in such points onelie, as maie please without noueltie, and profit without forcing. For were it not in good sooth, to violent a force, to offer to ouerthrow a *custom*, so generallie receiued, so particularlie settled, naie grounded so soundlie, and sure, as it shall appear shortlie, with altering either all, or most of our letters? Were it not an argument of a verie simple orator, to think that he could perswade *custom*, by so strange an innouation, to diuorse himself from so long, and so lawfull a match? Naie were it not a wonderfull wish, euen but to wish that all our English scriptur & diuinitie, all our lawes and pollicie, all our euidence & writings, were pēd anew, bycause we haue not that set down in writing, which our elders did wish vs, but either more, which theie ment not, or lesse, which we wold not, or not so as both theie mēt, & we wold? all this cūming of the insufficiēcie of our writing, which is not able, to set that faithfullie & fullie down, which the minde cōceiueth, but either wth the more, or the lesse, or disagréing in the maner? But theie willsaie that theie mean not anie so main a chāge. But theie must nedes mean it, bycause it must either presentlie follow vpon the admitting of this new alteration, which is to main in sense, or within som years, which is to main in thought. For a new writing cūming in vnder hād, & the old charact growing out of knowledge, all that euidence in whatsoeuer English kind, must nedes either com ouer to the new fashion, or be subiect to the frūp, & remain wormeatē like an old relik, & so to be red, as the Romain religion, writē vnder *Numa Pōpilius* was by thē of *Tullies* time, whē euerie word was

so vncouth & strange, as if it had cum frō som other world, then where it was pēned. But am I not in hād with a nédlesse traucell, not allowing that, which I nede not fear, bycause there is no dāger in it, the verie vse of our cūtrie refusing it allredie? I grant I am. But yet I must saie somwhat, not to seme to contemn: as if I saie nothing, the contrarie then maie seme to haue said som thing. But sure I take the thing to be to to comberfom, and inconuenient, tho it were like to be profitable, but where no like liehood of anie profit at all doth appear in sight, & the change it self semeth, neither necessarie as to the better, neither voluntarie, as to the readier, which be two principall respects in writing, I allow not the mean, tho I mislike not the men, which deserue great thanks for their great good will, tho their works take no place. For their labor is verie profitable to help som redresse forward, tho themselues hit it not. For while diuerse men attempt to laie the thing in certain, som one or other will hit it at the last, whereas to the contrarie, the case were desperat, if it were neuer delt in. But this amendment of theirs is to far fet, and without the help thereof we vnderstand our print and pen, our euidence and other writing, in what kinde soeuer. And tho we grant som imperfection, as in a tung not yet rakt from hir trubled lées, yet we do not confesse, that it is to be persited either by altering the form, or by ēcreasing the nūber of our acquainted letters, but onelie by obseruing, where the tūg of her self, & hir ordinarie *custom* doth yeild to the fining, as the old, & therefor the best method doth lead vs. For it is no argument, whē falts be found, to saie this is the help & onelie this, bycause none other is in sight. But whēsoeuer the right is fōūd by orderlie séking, thē the argumēt is trew, that it was not thoroughlie sought, whē it was denied to be. And to speak indifferētlie betwen the letter & the *sound*, of the one side, & *custō* & the letter, of the other side: letters cā expresse *sounds* wi. hall their ioynts & properties, no fuller then the pēcill cā the form & lineamēts of the face, whose praise is not life but likenesse: as the letters yeld not alwaie the same, which *sound* exactlie requireth, but allwaie the nearest, wherwith *custom* is cōtent. And therefor if a letter *sound* not iūp as ye wish, yet hold it as the next, least if you chāge you cum not so near. And tho one letter be vsed in diuerse

naie, in cōtrarie *sounds* : or *soundish* effects, ye cānot auoid it by anie change that wilbe liked, fēing no one else hath bene liked hitherto, but this which we vse, which custom doth allow in ours by continuance, and consent in other tungs confirmeth by allowance. Certainlie by so much as I haue obserued, I think we ar as well appointed for our necessities that waie, and as much bound to our generall custom, for the artificiall notes of our naturall tung, as anie other peple is, to anie other lāguage, whether ancient in books, or modern in speche. And whatsoeuer insufficiencie sēmeth to be in the writing thereof, it will excuse it self, and laie the hole falt vpon the insufficient obseruer, for not sēking the right in it, by a right waie, which will appear to be trew, when it shalbe sene, that by sufficient obseruation it maie be set clear, and pure, without anie foren help, of either altering the form, or encreasing the number of our ordinarie letters, but onelie by bare notes of hir own bréding, which being allredie in vse desire nothing else, but som direction by Art, which I am in good hope to perform, according to the plat of the best refiners, in the most refined tungs, with such consideration, as either brédeth anie generall rules, or else must bear with particular exceptions. I will mark what our customarie writing will yeild vnto vs by waie of note, without dreaming of change, which change is a thing not possible to passe against so violent a fall, as custom runs with, tho that violence it self offer no kinde of wrong to anie other thing, being altogether full of hir own stream. I will therefore do my best to confirm our *custom* in his own right, which will be easilie obtained, where men be acquainted with the matter allredie, and wold be verie glad to se wherein the right of their writing standeth, and a great deall more glad to find it so near, when theie sought it, and thought it to be further of. Thus haue I run thorough these pretended infirmities in our tung, whose physiking I like not this waie, and therefor I will ioyn close with mine own obseruation, to sé if that will help.

CAP. XV.

What right in writing is, and of what force consent is in voluntarie inuentions.

Bycause

BYcause I pretend the finding out of a right in writing, and withall confesse that that right must bild vpon consent, I will therefor shew first, what a thing that is, which we call right both in speche and pen: then what force consent is of, to establish anie thing, where manie voices are nedefull. *Theodor Gaza*, a great learned *Grecian* defineth that to be right in speche, for euery part & accident thereof, which is commonlie vsed in that kinde, and euer lightlie so, naie neuer lightlie but so, and allwaie the surest, and of the best warrant, notwithstanding particular exceptions, and priuate notes. For speche being our instrumēt at will, for our cōmon dealings, why should not that be the right therein, which is of commonest note, and best vnderstood? which kinde of common notice, who so euer he be, that shall follow in the right of his writing, besides the truth of the thing, confirmed by custom, and the autoritie of custom confirmed by consent, he maketh for him self a great partie, & by writing as the generalitie doth, he gaineth the generalitie to be of his side, which is redie to allow of their own choice; & vsuallie loue, where theie find them selues liked, hauing autoritie to establish both their own assurance, and the writers direction. Opposition to the common vpon fauor to the priuat, as preferring priuat fantasie before generall vse, or as if you alone had espyed, where all else be deceiued, assureth you of two things, the one, to be generallie misliked for our particular choice, where the generalitie is chiefe: the other, neuer to be followed for bewraing such a fantasie, which is alredie and altogither out of grace with the common. For why? when the custom of your cuntrie alloweth this as best; and therefor fittest for hir perpetuall seruice, doth she not then tell you, by seuering hir own generall, that she saw your speciall? For how could choice haue taken place, if both the extremities had not bene in fight? Therefor he calleth his own credit into som question, which taketh his cūtrie to be blind, where both the matter of hir choice, and the maner of hir speche declaring hir choice most euidentlie shew, that she seith what she saith.

I know som men which haue contraried all our latin grammar rules, as not so generallie trew that waie, which theie are vsed, but euen as trew of the contrarie side, bycause theie haue

from examples in the tongue, repugnant as theie think to the rules, which be giuen. Whose error is in that theie do not cōsider, that our *commonlie so*, and not their *alwaie so*, is right in such cases: and that such wise men, as gathered the rules, when theie pickt the finenest did laie out a drosse, and that he which resteth vpon the most and best, by comparison confesseth a lesse and a worse. Such peple dream that other men se not when themselves be asleepe, & by not comparing themselves with other, ouerwene their own abilities. But vpon this right most *commonlie so*, where choice hath found reason to ioyn withall in companie, must both speche be grounded, and their interest examined, which will ouerrule speche by their to much priuat reason. For he that pretendeth a falt against anie tongue, & amēdeth not that falt, but deuiseeth a new right, of his own conceiuing, helpeth not the old falt, but by tendering a new mean, offereth more matter to the finding of new falts, while men will rather be content to embrace their old, with all known falts, then to ventur vpon a new, theie know not how good.

I shall not nede to vse anie learned mā's testimonie or name more thē *Gaza* alone, to proue that this *most commonlie so*, is the onelie right in writing and speaking, and what a great commander *custom* is in it, bycause euerie where theie write nothing else concerning *custom*, when theie deall with him in this kinde, but of that his dominion ouer speche, and pen. And theie that be learned know, that all such, as deall in speche, whether pithilie with *logik*, or plaufiblie with *rhethorik*, or purelie with *grāmer*, do laie it down in plain terms of vse and *custom*, that for speche and pen, the rule and resolution thereof goeth still so, as vse best alloweth, & as *custom* most commandeth, whose choice lyes in that which is *commonlie so*, vpo best shew & sharpest cause. The vnlearned also in their dailie experience, maie well perceiue, that the thing is so by the liking and misliking, by the rising and decaing of sundrie words, and phrases of speche, in their ordinarie dealings, as either youth, and fresh cause preffereth the new, and as age and ouerwearing displaceth the old. So that who so will enforce the contrarie to that, which *custom* and vse do take to protection, as practised by the most, and not disproued by the best, which is the reason of my plat

plat in fining of speche euen from the verie first, shall not possible preuail, as maie be well perceiued by manie fair attempts, which can find no entrie, where theie haue attempted all.

As for *consent* this I haue to saie, that it did both beget let-*Consens.* ters and gaue them their forces, at the verie first, to expresse the sound of the articulate voice, and that from time to time it hath so altered, and vsed them vpon nedefull cause, by lawfull autoritie of it self, confirming it self, as theie haue followed that course, which *consent* hath commanded, and good reason why? For mens nede being the onelie cause, why theie fly to new deuises, whereby to supply that nede: if theie theselues do confesse their own nede to be supplied by such a mean, as theie haue found out, will you seke further prouf thereof, then their own confession, which both found the want, and fele the help? And if vpon som longer, and therefor better trauell, theie do find that the thing, which theie liked on at the first excedinglie well, while the misliking of their want perswaded the well liking of anie thing at all, which serued for supply, must afterward be qualified much otherwise, then it was at the first, to be so made proper to all performances, which their nede requireth, will ye not beleue them in that, which theie both find and fele? whether you do or no, the truth will, and pronounceth peremptorie that *custom* doth, and must rule in all such cases, where manie ar to practis a thing, of their own procurement, but most of all there, where theie haue practised allredie, and ar most willing to continew in that, the which theie haue practised, as in this our writing. Wherefor it shall please my good cuntrimen to giue their consent, that this is their right in writing, without further parlementing, it will proue so in dede. And why it should be so I will alledge verie fair, and yet nothing else, but that, which euen theie themselues vse in their dailie writing: wherein as theie maie be iudges of the matter vpon familiaritie with it: so will I frame the mean to ascertain the matter, according vnto the president of all the best tungs.

Cap. XVI.

The seuen means to find out, and ascertain the right writing of English.

Cap. 12.

1.
Sound.

The inconueni-
ences of ru-
ling the pen
by the sound
alone.

2.
Reason, Custom,
Sound.

Reasons office
in the pen.

Customs office
in the pen.

How alterable
anie vnwritten
truth is, caried
onlie in the
heads of ordi-
narie & com-
mon vse.

3.
Art the esta-
blisher of rea-
son, custom, &
sound in speche

IThath bene not onelie said, but also proued allredie, and that in euerie particular branch thereof, how the first mean, which was vsed for the fining of the first tung, and was after-ward transported to the fining of other, to work the same effect in them by following the same president, did procede in working by these degrees. First the *sound* alone did rule the pen, bycause the letters were first deuised, onelie to resemble, and expresse the sound by their aspectable figur. But verie manie inconueniences did follow while that *sound* alone did commād the pen, bycause of the differēce in the instrumēt of our voice, wherewith we souūd: bycause of the finenesse or grossenesse of the ear, wherewith we receiue sonnds: bycause of the iudgemēt or ignorāce in the partie, which is to pronounce, of the right or wrong expressing of the sound. For the auoiding whereof, the peple, which found these inconueniēces, and the causes why, to be in the imperfection of their gide, while *sound* alone was the leader in writing, ioyned *reason* and *custom* in commission with *sound*: *Reason* to obserue where the sternnesse of *sound* were to be followed, and where to be qualified, bycause letters resemble the ioyns in *sound*, but ar not the same with the things resembled: *Custom* to confirm that by experiēce in the pen, which *reason* doth obserue, and note in the *sound*. But all these thrē the proprietie of *sound*, the qualifying of *reason*, the experimenting of *custom*, consisting as yet in the bare vnrecorded, and vnwritten vse, wherein euerie mans brain was euerie mā's book, and euerie priuat conceit a particular print, diuerse and great corruptions began to encroche again, against both *reason* and *custom*, to restore *sound* to his first monarchie, & to force *custom* against the common currant. Which attempts of error and mis- use (for these two be *sounds* principal frinds, in the maintenance of his vnlawfull autoritie) *reason* and *custom* vpon great causes did mightilie withstand, and praied help of Art, as an autorised notarie, to write all those things down in precept and method, wherein *sound*, *reason*, and *custom* all thrē had consented and agreed

greid, & were not to be shaken by anie insolence of corruption, if the bands of their consent & agreement were once made, subscribed, sealed & deliuered, as all their thre dedes. Which being don all quarells were ended, and the rule of right writing was to enrold before such officers of state, as it was but vaine for *sound*, or for anie of his fauorers, euer to striue thecéfurth for anie monarchie alone, tho he cōtinew stil in verie great autōritie.

This course took the first finers to bring their pen to an artificiall right: this the rest followed, and this course will I take, by the grace of God, to bring my cuntrie writing to precept & method, by the help of Art, registering the argument of *reason*, *custom*, and *sound* in the writing thereof, with as good deliberation and faith, as my cunning can compas, and as the natur of such an argument will admit assurance. Wherein I will lean vnto all the thre, for the matter, as to Art alone for the maner.

The right writing of our English therefor by waie of description is, a certain reasonable course, to direct the pē by such rules, as ar most conformable, to the proprietie of *sound*, the cōsideration of *reason*, & the smoothing of *custom* ioyntlie, speciallie in those points of our writing where there is som difficultie & disagreement both in opinion of the writers, & in natur of the letters, concerning to much, to litle, or to diuerse. *To much*, as the doubling of consonāts in the end of a word, as putt, grubb, ledd, for put, grub, led, and a thousand such ignorant superfluities. Whereas the rule is, that no consonant must be dabled in anie word at all, or in anie place of the word at all, but onelie where either consonāt belongeth to seuerall syllabs, as in syl-lab. witting, sauing ff, and ll, in the end vpon great occasions, which shalbe noted hereafter. *To litle*, as fech, scrach, hereafter, singlie for fetch, scratch, hereafter, singlie: where for the first two the rule is, that, t, is to be written before ch, in such deriuatiues, as haue t, in the primitiue, as fet, scrat, which is so much vsed as it maketh a rule of it selfallmost, and causeth t, be commonlie written, euen where either there is no primitiue at all with t, or not anie in such a sense, as the deriuatiue semes to be of. For the last, the rule is, that our English compounds ar lightlie made of the hole simples, without leasing one letter: and that if anie be left out, it is figuratiuelie by either contraction, as single for sin-

To diuerse.

glelie, or for redinesse in writing without further reason, which is most sene in the silent e, whereof I will speak hereafter. As in therin, loftinesse, for therein, loftienesse. To diuerse, as in choïce anoint, bought, bought, som, home, vie, vse of of, if, if, giue giue, loue loue, mother, mother, record, recorde, and a number mo such, which be the chiefe causes why our writing is so charged with so great confusion. And yet all this great confusion is easilie to be certained, without anie more ado, the mere following of *reason*, *custom*, and *sound*, in our own tung, as shalbe plainelie proued. And if there nede anie difference, or distinction to the cie, for directing either the English infant, which must learn, or the infantish stranger, which desires to learn, som litle note of distinction, or som known accent ouer the lesse vsuall will auoid that confusion, which is so much pretended, and confirm it self by following the first tungs, in that kinde of distinguishing. The two points of *to much* & *to litle* wilbe soon redressed, as most what proceeding frō the ignorant writer, which will reform himself, when he shall se cause why, and a corrected president, the which he maie follow. The last for *diuersitie* is a matter of mere cumber, and yet shalbe so handled, as I do not fear, but to win both consent and allowance. For the helping of these vnrule fellowes, and the certaining of our pen, I do follow these seuen precepts, *Generall Rule*, *Proportion*, *Composition*, *Deriuation*, *Enfranchisement*, *distinction*, and *Prerogative*. The causes why I haue reduced all the obseruations of our right writing, to these seuen heads be these. The first thing, that is considered in anie compound matter, is the simples whereon the compound is made, which in this argument is the natur of ech letter. Whose generall examining, and ascertaining I haue recommended to the first of my seuen precepts, which I call *generall rule*. The next thing that is considered in a compound is the vse and handling of the simples, which make the composition, being put to their prouf in the thing compounded. Which prouf in this argument consisteth in words, bycause letters do serue for the deliuerie of words. Now all words be either mere English, or in corporate strangers, which either follow one sutable *sound* in speche, and the like resemblance in pē, or agreing in the one, disagre in the other. For the certaining of this

1.
Rule.

this vncertaintie, I appoint two precepts of the seuen, *Proportion*, and *Enfranchisement*.

2. *Proportion.*
3. *Enfranchisement.*

Again, all words whether naturall or denisons, be either simple or compound, either primatiues or deriuatiues. For the directing whereof two other precepts serue, *Composition* and *Derivation*.

4. *Composition.*
5. *Derivation.*

Again, bycause the time and quantitie of syllabs, and the tune and qualitie thereof do cause somtime much controuersie & difference in the right vse of writing, I haue therefor ioyned the rule of *distinction* vnto these fiue. Wherein I handle the vse of all those characts, which the eie doth behold, either in pen or print besides the letters: bycause those characts, do help and qualify the expresseing, and vtterance of words and sentences, as the letters alone do expresse and vtter them.

6. *Distinction.*

Again, bycause both *sound* and *custom* will shew som one trik of their priuat autoritie, in the most pride of Art, which dependeth altogether of *reason*, I haue therefor knit vp all the seuē with the rule of *prerogative*, where the generall direction of a nic of the other is somtime thwarted by natur of exception, occasioned somtime by the *sound*, somtime by *custom*, both being desirous to shew their own efficacie. All which my rules I refer to the writing, more thē to the print. For in the print the difficultie is not so soon spied, as it is in writing: bycause the printing charact being once cast in metle, what difficultie is there afterward? In the pen which is still to stamp, and to make new characts euerie foot, tho of the same form, the commoditie of the hand is most to be considered, that the charact be fair to the eie, commodious to the ioynt, and swift to dispatch. And therefor he that will iudge of my opinion in this argument, wherein my speciall regard is, to the facilitie and right in writing, rather thē in printing tho the one help the other, when it is wel settled, must not mark what the print letteth down in the generall stamping, where the printers, setters, and correcters ouersight sometimes plaieth a part, and letteth manie errors abide in their work: but what I my self do bind my self vnto by mine own precept. For that I will warrant, the other I cannot, tho I do what I can. The writing is my chiefe care, which will be my chiefe credit herein, if it proue to be currant, and actiue.

7. *Prerogative.*

That these rules ar so the pen rather then to the print.

Cap XVII.

Generall rule, wherein the natur, and force of euerie particular letter is examined.

What generall rule is, and how it is deuised.

The generall and main grounds.

I Call the first of those means, whereby the right writing of our English tung is to be assured, according to that certaintie, which our common vse doth seme to haue chosen *Generall rule*, whose peculiar dewtie is, to ascertain our right writing, either by main grounds, reaching thoroughout the hole tung, or by limiting the force of euerie particular charact, whether it be distinction to help our pronouncing, or else letter, whereby we pronounce. By this discription it appeareth, that the rules which belong to right writing in this kinde, be either generall to the tung, or particular to the charact. The former sort of the two do bak the latter, like the generall notiōs in *Geometrie*. The latter ground the generall truth of their main *reason*, vpon the former, & the particular credit of their own argumēt vpon themselves. And yet theie both haue but that assurāce in natur, which *reason, custom, and sound* haue agreid vpon by consent, and willed Art to set it down, as a couenant of theirs. The generall rules, which be the main grouds of the hole tūg, be either known conclusions, allredie handled and won, or such consequents as follow them of necessitie, as these be.

- 1 That the bodie of ech letter and distinction is creatur to deuise, and the vse thereof to our consent.
- 2 That *reason, sound, & custō* direct right writing ioyntlie, & ar not to be seuered, in giuing the cause, why words be so written.
- 3 That the right in writing is a thing to be fōūd out in our vse, as of acquaintāce, & not to be forced in vpo our vse, as a stranger.
- 4 That in reforming things of common practis the clearing of the old, which is abused, and not the breeding of a new, which is vntried, is the naturall amendment.
- 5 That in common executions, the common fauor is the common furtherer.
- 6 That euen by reasons leaue the verie pen and dispatch in writing, will haue one ore in the right of writing, & serue it self with som priuat trik.
- 7 That to haue the most well, you must yeild to som particularities

larities not of best reason.

8 That no rule of Art can deall so, but it must leaue manie particularities to dailie practis, to be learned by oft vsing, and such like obseruations, which be common staies both for Art to direct by, and the pen to write by. The particular *rule* examineth the force of all such charaëts, as we vse in writing, whereof there be two kindes: the one signifying and sounding: the other signifying, but not sounding. Those charaëts which signify but sound not, as certain notes, which we vse in the writing of our English tūg for the qualifying of our words, & sentences in their pronouncing, by that which is sene in the form of our writing, which be in nūber thirtene, in name & form these: *Cōma, Colon: Period. Parenthesis (.) interrogation?* the longtime- the short time- the sharp accent ' the flat accēt' the streight accēt' the seuerer" the vniter- the breaker- I vse the fore & originall names in most of these, bycause both the notes themselues be of a foren brede, and theie be commonlie best known by their own cuntrie names: I might darken more if I should deuise new names, then by enfranchising of the foren, a thing comon to all speches, which vse the translate terms of anie Art. Here it shalbe sufficient onelie to shew their number, names and form, I will handle their force & vse in the title of distinction, wherevnto theie belong naturallie. Those charaëts which both signify and sound be called letters, & concern both the substance and the deliuerie of our sounds, and are considered either alone, as a. b. c. or in combination, as the diphthongs, ai. aw. ou. the coplemēt's with h. ch. th. gh. the abbreviations, ŵ. ŷ. ŵ. of all these I will note somewhat in particular, and first of the single letters, whose names be familiar in our dailie vse, their nūber 24. their form either great or small. great. A. B. C. D. E. F. G. H. I. K. L. M. N. O. P. Q. R. S. T. V. W. X. Y. Z. small, a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. u. w. x. y. z. In these letters there are to be considered, their place, and their form. As for their place, the great letters ar to begin full sentences, as. The kingdom of heauen is redie for the repentant. And proper names, as. The cursed Cain killed the good Abell: And to write numbers with, where the letters be vsed in numbring, as, C. for an hundred. L. for fiftie, The small let-

Particular rule.

Charaëts either sounding or not.

Charaëts which sound not.

Charaëts with sound.

The name, number, form, and place of our letters both great & small.

ters place is euerie where else, besides these thré, where the great ar to be writen. Som of the small letters, as *f.* and *v.* be of mo forms then one, and somwhat different therefor in place. The long *f.* serueth in all places, which be capable of the lesse form, sauing the verie last. The other two litle ones. *s* & *z* which is but cōuer to the small writē *s*, & no abbreviatiō indede, com onelie in the end of a word, & that vpō such cause, as shalbe noted hereafter. *V.* begins the word or syllab, and is allwaie vsed cōsonantlike, as *u.* expresseth the vowell, & in the midle or ending syllabs it is vsed for the other form of *v.* mostwhat for the dispatch in writing. This is enough for the number, name, form and place of both the great and small letters. Their force is to be considerred either generallie by diuision, or particularlie by enumeration of euerie single letter. For their diuision all the 24. letters be either vowels, as. *a. e. i. o. u.* or consonants, as. *b. c. d. f. g. k. l. m. n. p. q. r. s. t. x. z.* or in som vics both consonants and vowels, as *i. v. w. y.* besides that *h.* is an aspiration onelie in power, tho a letter in form, and a consonant in som combination, as in the weak *ch.* *chat, chip, change.* For in the strong *ch.* as *charact, archangell, Christian,* it is but the aspirat. The consonants be either mutes and close the sound, as, *b. c. d. g. k. p. q. t.* or half vowellishas, *f. l. m. n. r. s. x. z.* which hauing the help of a vowell to begin their force continew it themselues a great while after. This is enough for the generall diuision of the letters at this time. Their enumeration sheweth the force and vic of euerie particular letter in order, as I will deall with them, first with the vowels, and then with the consonants, and either of their combinations, diphthongs, coplements, and abbreviations. The vowels generallie sound either long as, *compāring, reuēged, endūing, encloſure, presūming*: or short as *ransāking, reuēling, penitent, omnipōtent, fortunat*: either sharp, as *māte, mēte, ripe, hōpe, duke.* or flat as: *māt, mēt, rip, hòp, duk.* Which diuersitie in sound where occasion doth require it, is noted with the distinctions of time and tune, tho generallie it nede not, considering our daielie custom, which is both our best, and our commonest gide in such cases, is our ordinarie leader, as in the title of distinction it shalbe handled at large.

*The force of
our letters.*

*The deuision
of our letters.*

*The enume-
ration of eue-
rie particular
letters force.*

*The force &
use of the
vowells.*

A

A Besides this generall note for the time and tune, hath no particular thing worth the obseruation in this place, as a letter, but it hath afterward in proportion, as a syllab. All the other vowells haue manie pretie notes.

E

E Besides the common difference of time and tune, is a letter of maruellous vse in the writing of our tung, and therefor it semeth to be recommended vnto vs speciallie aboue anie other letter, as a chefe gouernour in the right of our writing. Which e, tho it be sometime idellelie written, either of ignorance, if the writer be vnlearned, and know not how to write, or of negligence, if he be learned, and mark not his hand, yet most times it is written to great purpos, euen where it semeth idle, before the force of it be considered, and hath a verie great saying in ech of the seuen precepts, as shalbe declared in euerie of them particularlie.

And first for *rule*, the first of the seuen precepts, this is to be noted of E, that it either soundeth or is silent, and that either in the former or in the last syllabs. But first of the last, where it either endeth the syllab it self, or with som other consonant, or consonants after. Whensoever E, is the last letter, and soundeth, it soundeth sharp, as, *mé, sé, wé, agré.* sauing in *the*, the article, *ye* the pronown, and in Latin words, or of a Latin form, when theie be vsed English like, as, *certiorare quandare*, where *e*, soundeth full and brode after the originall Latin.

E in the former or the last syllab.

E sounding in the end.

Whensoever *e*, is the last, and soundeth not, it either qualifyeth som letter going before, or it is mere silent, and yet in neither kinde encreaseth it the number of syllabs. I call that E, qualifying, whose absence or presence, sometime altereth the vowel, sometime the consonant going next before it. It altereth the sound of all the vowells, euen quite thorough one or mo consonants as, *máde, stéme, éche, kinde, stripe, óre, cüre,* toste sound sharp with the qualifying E in their end: whereas, *mád, stém, èch, frind, strip, or, cur, toft,* contract of tossed sound fiat without the same E, And therefor the same loud

E in the end and not sounding.

The qualifying E.

and sharp sound in the word, calleth still for the qualifying e, in the end, as the flat and short nedeth it not. It qualifyeth no ending vowell, bycause it followeth none in the end, sauing i. as in daie, maie, saie, trewlie, safetie, where it maketh i, either not to be heard, or verie gentlie to be heard, which otherwise wold sound loud and sharp, and must be expressed by y. as, deny, aby, ally. Which kinde of writing shalbe noted hereafter. It altereth also the force of, c, g, s, tho it sound not after them, as in hence, for that, which might sound henk, ifanie word ended in c. in swinge differing from swing, in vlc differing from vs. I call that e, mere silent, which tho it neither sound, nor qualifie anie letter, yet maie it not be spared from the ends of fiue kinde of words. First of foren denisons, which ar deriued from originalls ending in s, tho being not the last letter of their ending syllab, as, case, cause, verse, diuerse, repose, nose. Secondlie of those words, which end in f. founding like a z. and haue a vowell next before the f, as the silent e, after, as cruse, excuse, abuse, snese, wise, amase. Thirdlie of words ending in v, the consonant, as. craue, deceiue, g'oue, loue, throue, moue, shroue. Fourthlie after l, in combination with anie consonant, as whistle, gristle, wrestle, wrangle, fistle, britle, trikle. sauing where v, the consonant cummeth before l, in the same proportion of sound like to these, where the e, is passant (whereof I will saie somewhat straight waie) and therefor is written before the l. tho it shew the verie like force, to the mere silent, e, after the l, as. diuel, riuel, rael, shouel. In which words, both the ending l, is single, as not bearing the fall of e. like to well, knell, swell: and the proportion is like to risle, wisle, snasle, snusle, shuffle. The consonant before l, is not to be dabled, for making two sillabs of one, bycause the e, sounds not, which it should do of necessitie, if it made a syllab. But why maie not these also be writen, riule, driule, diule, &c. letting the consonant v, answer hir cosin f. in wisle, trisle, risle, the kinred betwene them being still so great, as it appeareth in wise, wiuè, thrift, thriuè, drift, driuè, and a number such. Fiftlie, after the duple ff, in the end, which why it is dabled, it shalbe noted hereafter, as witnesse, worthinesse, redresse. For wheresoeuer the long f, endeth the word, the silent

The mere silent e.

e, will follow, like to a silent *Hebrew Schena* in the ending *K*, which theie call *Caph*. Now the form of *s*, in this dubling must nedes be long, bycause it must answer the first, which is long, and therefor must nedes haue the silent *e*. Som vse the same silent *e*, after *r*, in the end, as *lettre*, *cedre*, *childre*, and such, where methink it were better to be the flat *e*, before *r*, as *letter*, *ceder*, *chēlder*. and so *childern* rather then *children*, onelesse ye will form of *childe*, *childer*, *children*, and so by contraction *children*, cutting awaie the former *e*: or *childern*, cutting awaie the latter.

E. when it endeth the last syllab, with one or mo consonants *E passant*. cumming after it, either soundeth flat and full, and maketh a syllab, as in *rest*, *wretch*, *discent*. or it is passant & soundeth quik like the fine gentle *i*, mostwhat not encreasing the number of syllabs as *writen*, *goten*, *saieth*. This *e*, passant and the gentle *i*, be of such affinitie, as theie do oftimes enterchange places, as *indite*, *induce*, *intent*, or *endite*, *enduce*, *entent*. Generallie words that end in the qualifying or silent *e*, when theie put *s*, vnto them in their deriuatiues, theie make the *e*, passant, as *time*, *times*, *wife*, *wines*, *pipe*, *pipes*. without encrease of syllabs, and ar therefor to be speld together.

E, ending anie former syllabi soundeth of it self brode, *E in former syllabs*. and longish, as, *reprehend*, *delegate*. onelesse it be a deriuatiue or compound of som sharp ending *e*, which answereth the primatiue or simple in the first sound, as *agréing*, of *agré*, *foreseeth*, of *forese*. If it end the syllab with anie consonant after, it is flat, as *entending*, *repentant*.

It is neuer filēt in anie former syllab, but in cōposition, where the hole simple word is to be writen, as in *wheresor*, *hereupon*, *hencefurth*, in the two former, the prerogatiue of custom vsing *e*, in the end, *where*, *here*, contrarie to the proportion, in *bear*, *wear*, *ear*: in the last the qualifying *e*, accompanying *hir* simple *hence*. In the titles of *distinction* and *deriuation* there shalbe more said of the silent and qualifying *e*, both where theie be to be vsed, and where not in the respect of the timing and tuning of words.

I

I, besides the time and tune thereof noted before, hath a *I in his vowelish natur.*

P



form sometime vowellish, sometime consonantish. In the vowellish sound either it endeth a former syllab or the verie last. When it endeth the last, and is it self the last letter, if it sound gentlie, it is qualified by the e, as *manie, merie, tarie, carie*, where the verie pen, will rather end in the e, then in the naked i.

1 If it sound sharp and loud, it is to be written with y, ha-
uing no, e, after it, as neding no qualification, *deny, cry, defy*.

2 If it end the last syllab, with one or mo consonants after it,
it is shrill when the qualifying e, followeth, and if it be shrill,
the qualifying e, must follow, as, *repine, unwise, minde,*

3 *kinde, fiste*. If it be flat and quik, the qualifying e, must not
follow, as, *examin, behind, mist, fist*. If it end a former syllab,
it soundeth lightlie sharp in spelling, and is so to, onelesse it
be in a word of manie syllabs, where the midle time maie ea-
silie be descried by the vse of speche, as in *inpatient, penitent, e-*
uident, whining, denising. These words of manie syllabs be
lightlie strangers, bycause our naturall English be most what
but of one syllab. How it will fall out in the former of a word
of two syllabs, or of som monosyllabs, which seme to be of
two, as, *crible, pible, tribble, title, bible, bible*, the pre-

4 cept of Analogie or proportion will shew hereafter. If there
seme another i, to follow next, the former of the two must
be a y, as *erying, denying*, yea tho the primitiue end in the
qualified i, as, *carie, marie, hurrie, currie, carying, tary-*
ing, hurrying, currying. where it is to be noted, that tho the
primitiue word do end in y, yet the same y, in the former
syllabs of the same words race in deriuation maie be the shrill
i, onelesse another i, follow streight, as in *supply, supplying,*
and yet *supplied, denied* be tolerable, tho the primitiue y, wold
do well enough. If i, end a midle syllab, with a consonant
or mo after, it followeth the flat ending sound, as *coincident,*

5 *imprinting*. If it be a deriuatiue of a sharp primitiue, it soun-
deth sharp, and casteth his primitine consonant ouer to the
next syllab. as, *repine, requite, enquire, repineth, requiting,*
6 *enquired*, bycause a consonant cumming betwene two vow-
ells in anie simple word must be spelled with the latter. Som-
time the qualified consonant must kepe his own e, if the ad-
dition begin with a consonant, as *entice, endite, enticement,*
enditement.

enditement, which in *enticing*, *enditing*, leaseth the *e*. bycause the addition beinneth with *i*. *I*, in the same proportion soundeth now sharp, as *giue*, *thrue*, *aline*, *uine*, *title*, *bible*, now quik. as, *giue*, *line*, *sine*, *itle*, *bible*, which sounds ar to be distinguished by accents, if acquaintance will not seme in much reading: But this is a point, that the title of *distinction* hath taken to charge. The quik *i*, and the gentle passant *e*, ar so near of kin, as theie enterchange places with pardon, as in *descried*, or *descried*, *findeth*, or *findith*, *hir*, or *ber*, the error is no heresie.

7

8

I is vsed consonantlike, when it leadeth a vowell in the same syllab, as *Iak*, *Iames*, *iolie*, *iump*, *ioy*. Where note, tho the qualified, ge. as *huge*, *rage*, *college*, and this consonantish *ie*, be of som affinitie, that yet the *i*, tho with the *e*, after it, cannot com in place of that *ge*, bycause that *ge*, euer followeth a vowell in the same syllab, as *page*, *drudge*, *grudge*, whereas the consonantish *i*, still leadeth the sounding vowell, and beinneth the syllab. Againe *e*, after *g*, onelie qualificieth and neuer soundeth, as in *revenge*, *grange*, *bridge*, *trudge*, and is the last letter of the word. *E* after *i*, the consonant, soundeth still, and is neuer the last, as, *iet*, *ieast*. bycause *ie*, in *cherie*, *merie*, *carie*, *tarie*, and such like, is *i*, the vowell qualified and quik.

I in his consonantish force.

O

O is a letter of as great vncertaintie in our tung, as *e*, is of direction both alone in vowell, and combined in diphthong. The cause is, for that in vowell it soundeth as much vpon the *u*, which is his cosin, as vpon the *ó*, which is his naturall, as in *cósen*, *dósen*, *móther*, which *o*, is still naturallie short, and, *bósen*, *frósen*, *móther*, which *o*, is naturallie lóg. In the diphthóg it soundeth more vpon the, *u*, then vpon the, *o*, as in *found*, *wound*, *cow*, *sow*, *bow*, *how*, *now*, and *bów*, *sów*, *wróught*, *óught*, *mów*, *tróugh*. Notwithstanding this varietie, yet our custoin is so acquainted with the vse thereof, as it wilbe more difficultie to alter a known confusion, then profitable to bring in an vnknown reformation, in such an argument, where acquaintance

makes iustice, and vse doth no man wrong. And yet where difference by note shall seme to be necessarie the titles of *proportion* & *distinction* will not omit the help. In the mean time thus much is to be noted of o: besides his time long and short, besides his tune with or without the qualifying e, sharp or flat, that when it is the last letter in the word, it soundeth sharp and loud, as *agó, tó, só, nó.* saue into the preposition, *into* the numerall, *do* the verb: his compounds as. *undo*, his deriuatiues as *doing*. In the middle syllabs, for tune, it is sharp, as here, or flat if a consonant end the syllab after o. For time the polysyllab will bewraie it self in our dailie pronouncing: considering tho children and learners be ignorant, yet he is a verie simple teacher, that knoweth not the tuning of our ordinarie words, yea, tho theie be enfranchised, as *ignorant, impudent, impotent.* O varieth the sound in the same proportion, naie oftimes in the same letters, as *loue, gloue, doue, shoue, remoue,* and *loue, groue, shroue, noue.* This duble sound of o, in the vowell is Latinish, where o, and u, be great cosens, as in *voltus, vultis, colo.* And *vultus, vultis, occulo*: in the diphthong it is Grekish, for theie sound their *eu*, still vpon the u, tho it be contract of oo, or *oe*, wherein as their president is our warrant against obiection in these, so must acquaintance be the mean to discern the duble force of this letter, where we finde it, and he that will learn our tung, must learn the writing of it to, being no more strange then other tungs be euen in the writing.

V

V besides the notes of his form, besides his time and tune, is to be noted also not to end anie English word, which if it did it should sound sharp, as *nú, trú, verú.* But to auoid the nakednesse of the small u, in the end we vse to write those terminations with *ew* the diphthog, as *new, trew, vertew.* It is vsed cōsonantlike also as well as i, when it leadeth a sounding vowell in the same syllab, as *vantage, reuine, deliner.* or the silent e, in the end, as *beleue, reprove.* This duble force of both i, and v, is set from the latin, and therefor it is neither the vncertaintie of our writing, nor the vnstedfastnesse of our tung, for to vse anie letter to a duble vse.

v, vowelish.

v, consonantish

W

W.

The duple w, is a letter that hath accompanied our tung frō the originall Germane, and is vsed somtime as a vowell, somtime as a consonant. It is neuer vowell but in the diphthongs as, *drum, knew, throw*, neither is it to enter the middle syllab of anie word, sauing in thrē cases. The first whereof is, with the deriuatiues of those finall diphthongs, as of *know, knowing, knowledge, unknown*. The second is, when *custom* will frame another primitiue after the proportion of one of these, as *own*, like *unknown*. The third is som manifest difference, where the single u, might easilie be mistaken, and ioyned to the vowell following, as in *vouell, couard*, like *houell, couert*, and therefor, theie be to be written *vouell, couard*, with the duple w. W. is consonantish, when it leadeth a vowell in the same syllab, with either a consonant before it self, as in *swine, swim, betwene*, or it self the first as *want, winter, what, wrong*. It is also consonantish in abbreviations vpon like reason, as *w̄, w̄*. When it followeth a consonant, the latin enfranchisement vseth oftentimes the single u, as *persuade, language*, bycause the latins vse no double w: the English words kepe their naturall w, as *twinge, swinge*. Generallic the ending u, wold euer be the duple, as both the naturall form thereof, and the right vse thereof in the diphthongs do let vs vnderstand.

Y.

Y, likewise is somtime consonantish, somtime vowellish. Consonantish, when it leadeth a vowell, as, *yonder, young, yonker, beyond, that your, yard*, both in abbreviation & without. Vowellish either to expresse Greke enfranchisements, as *syllabs, polysyllabs, tyran*: or English naturalls, which is in thrē places. First when one i, followeth another immediatlie in the middle of a word, the former is to be expressed by a y, as *replying, multiplying, denying, bying*. Secondlie the shrill ending i, ought to be a y, as *deny, aby, defy*. which y maie passe with them in their deriuation, as *denyeth abying, defyance*, tho where another i, followeth not, the shrill i, of it self maie suffice, as, *denied, defiance*. Thirdlie, *oi*, the diphthong sounding vpon the o, for difference sake, from the other, which soundeth vpon the u,

would be written with a y, as, *ioy*, *anoy*, *toy*, *boy*, whereas *anoint*, *appoint*, *foil*, and such seme to haue an u. And yet when, i, goeth before the diphthong, tho it sound vpon the u, it were better oy, then oi, as *ioynt*, *ioyn*, which theie shall soon perceiue, when theie mark the speede of their pen: likewise if oi with i, sound vpon the o, it maie be noted for difference from the other sound, with the streight accent, as, *boie*, *enioie*. Hereby we find that y, in the natur of a consonant is mere English in the natur of a vowell a mungrell, half *Greke*, halfe English, to expresse those enfranchisments, which we borrow of the *Grekes*, when we leaue som signe of their originall writing.

Diphthongs.

Diphthongs.

I called the diphthong a combination of vowells, whereof there be onelie twelue, and no mo nedefull for our English writing.

ai, *decaie*, *ea*, *meat*, *oo*, *good*, *ou*, *about*,
au, *audience*, *ei*, *sleight*, *oi*, *anoint*, *ow*, *allow*,
aw, *withdraw*, *ew*, *vertew*, *oy*, *enjoy*, *uy*, *buy*, *inycce*.

1. For the right vse of these twelue diphthongs there be thre speciall notes to be obserued. The first is, that those diphthongs, which ar writen with the single u, serue properlie for the former roomes, as, *auditor*, *rebounding*, and those, which haue the duple w, be peculiarie to be vsed in the end, as, *law*, *drew*, *anow*. Which continew also with their compounds, and deriuatiues in the former syllabs, as, *withdrawing*, *endewed*, *endowing*, *anoweth*. If the duple w, in hir vowelish natur be found in anie former syllab, but vpon one of thré causes, which I noted in the duple w, it is a corruption, for all it be vsed. The second is, that of oi and oy, allredie noted in y. The third is, that of ou, and ow, alredie noted in o. If there be cause of distinction, that title shall dispatch that nederif the consideration ly in the writing, proportion will laie that certain.

*That there
 nede no mo
 diphthongs
 then twelue.*

Ife no cause why we should nede anie mo diphthongs or complexions of vowells, by whatsoeuer name, then these twelue. For oa, and ee, be helpt in our ordinarie writing by the qualifying e, as, *móne*, *bóne*, *cóte*, *lôte*, *bote*, *quéne*, *séne*, *wéne*, *betwéne*. Neither is there anie duple e, to be vsed in our tung saue

faue in the deriuatiues of those words, which end in the sharp e, as, *tré, trées, agré, agréés, sé, séés*, of which second e, we shall faie more in the title of deriuatiō, eo, is vsed in *yeomē, people ieopard, eo.* and why not *yemen, peple, iepard*, as *wemen, steple, lenkin*, of the like analogie? Ai, is the mans diphthong, & foundeth full: ei, the ^{ai.} womans, and foundeth finish in the same both sence, and vse, ^{ei.} *a woman is deintie, and feinteth soon, the man fainteth not bycause he is nothing daintie.* This is enough to shew the force of the vowells and diphthongs, the titles that follow will shew their places and vse, as particular cause shall offer occasion.

Of the consonants.

This is a generall note to be obserued in writng of all the cō ^{No consonāts} sonants, that none of them is to be dubled, but where theie ar ^{dubled but for} referred to diuerse syllabs, the former ending the former syllab, ^{two syllabs.} & the latter beginning the next, as in *bud-ding, strip-ped, buf-fet-ting, begin-ning*, &c. Whereby it appeareth, that no consonant can be dubled in the end of a word, bycause there is no syllab to follow: and that therefor the dubling of the last syllab is mere ouersight. For if ye write *putt* with a duple, t, is not the syllab ended in the first *put*? and wherefor then serueth the latter, t? Some when theie haue dubled the consonāt, will put an e to it, which is to make two syllabs, where theie mean but one, as *putte*: bycause of the rule, that the dubled consonants ar referred to diuerse syllabs. Why ll, & ff, be dubled in the end contrarie to this rule, it shall be shewed in the hādling of those letters.

Where, by the waie it is to be noted, that the e passant after a duple ff, as in *lessen*, to make *lesse*, or a duple ll, as *fallen*, & such like, encreaseth no syllabs, and that therefor the duple ff, is not deuided, tho a vowell follow.

B, is allwaie one in whatsoeuer place, as *brabling, lubber, crab* ^{B.}

C, is strong like to k, before a, o, u, either simple vowells, or ^{C.} combined in diphthongs, as *cankard, cantele, concord, coward, cunning*, or when it endeth a foresyllab before anie other consonant as c.q.k.t. as in *succede, acquaint, acknowledge, expecting*. C, is ^{C, strong.} weak like, s, before e, & i, either alone or in diphthong, as *ceasse, deceit, surcingle*, or before the qualifying silent e, in the end, as *acceptance, whence, once.* ^{C weak.}

F. hath two forces, whereof the first is generall for the *Greke* ph, in whose place, we maie vse our f, still, if we will measur our writing by an English ear, as the *Italians* do in their writing, commonlie setting down, *filosofie*, *ortografie*, and such like with the latin f, as why not? For thereby we deliuer our people, which know no foren learning, from seeking of enfranchisements & yet we leaue the learned, which know them, to the libertie of thar, which theie know. The second force off, is like to v, the consonant, which I vse to call cosens, bycause of their correspondēce in change, as, *berene*, *berest*, *leane lest*, *cleane cleft*. In *if*, and *of*, tho we se f, we here u, *ine*, *oue*, yet the aduerb of distance vseth the f, still, like ph, as *I speak of him*, which commeth a far of.

G. is allwaie strong befor a.o.u. whether single vowells or in diphthongs as, *gaie*, *gant*, *god*, *good*, *gout*, *gut*, *gulling*. Likewise before r, or l, as *grauē*, *grant*, *glance*, *glew*. And in the end of anie syllab, where the qualifying e followeth not, as in *long*, *tung*, onelesse the qualifying e, be left out, for som addition, which beginneth of a vowell, as, *range*, *ranging*, *swinge*, *swinging*, for in that place g, is weak. As it is also and allwaie before the qualifying e, as, *cage*, *hūge*, *drudge*, *snudge*, *hedge*, *dodge*. It is sometime strong, sometime weak before i, and e, contrarie to the latin, where it is allwaie weak before the same vowells, tho not contrarie to the *Greke* and *Hebrem*. This varietie of force before these two letters semeth to giue som matter to confusion in our writing. For as it is weak in these, *gentle*, *ginger*, *gin*, *germain*, and such: so is it strong in these, *geld*, *gesse*, *gilt*, *begin*, *gig*, *gēt* and such, and therefor no maruell if we write, college of *collegium*, and college of *collega*, with the same letters, seing our g is capable of both the forces before the same e. The necessarie distinction hereof shall appear in the title of distinction. But why do som vse to put an u, after the strong g, in som places, as in *guise*, *guide*, *guelt*, *beguile*, and not write them all without the u, and with the g onelie, as, *girde*, *girth*, *girdle*, *getting*? And why maie not these words be written, *gise*, *gest*, *gide*, *begile*, as well as *begin*, *beget*, seing both our g, is strong before these vowells, and the difference noted, and g, with the u after is of another propertie in vse, as *language*, *guise*, *Guichiardine*, *Guin*, *guerdon*? I se no cause why, but that the u, maie

G, weak.

G, of double
force before i,
and e.

Whether u,
be to be writ-
ten after the
strong g.

maie well enough be left out.

H, is an aspiration, whose force before all vowells and diph-^{H.}thongs is easie to be perceiued, as, *Henrie, hunter, haue, him, home, hant horn, how, hew, hoidaie*. Sometime it is writen, without anie force in vtterance, as in manie enfranchised words, as, *honest, humble, hoste, hostice*. Where the vowell after h, is heard, as if there went no aspiration before. What force the h, is of after consonants in combination, I will shew streight waie.

K, serueth for the strong c, before e, and i, as in *Kent, kit-^{K.}chin, kin, King*. It goeth before no consonants but n, as *knave, knop*, and l, with the e silent after, as *pekle, pikle, trikle, cakle*. Which ar to be writen with k, before the l, bycause the simples be *pek, pik, trik*. Whereby it appeareth that the Greke ch, must of force be vsed in *Christ, Christian, christen, &c.* bycause k leadeth no mo consonants, but n, and l, with the silent, e. K followeth f, where c, wold be weak, as in *skirmish, skirt, skrap*, otherwise c, as *scape, scope, scour, sculler*. Where the same force is dabled, the former also must be k, if the simple end in k, *quikker, thikker, hwakker. of, quik, thik, thwak*, otherwise c, maie serue and supply the room.

L, is still of one force in it self, as *laudable, willing*. Howbeit in^{L.} respect of a, and o, going before it, and sounding like diphthongs it is dabled in the end of such words, as *small, call, brall, boll, roll, troll*. But when anie other consonant followeth l, the a, and o sound still like diphthongs, and yet the l, is but single, as in *false, salt, malt, halt, cold, old, colt, dolt, rolf, bold, bolt*. Hereupon, *all*, in composition before a naturall consonant, hath but a single l, as *albeit, also, almost*, otherwise a dable, as in *allwaie, allh. il, allone*. Where it maie be dowted whether the president of these two, *all*, and *oll*, maie not induce the dubling of all other terminations in l, as *well, bell, shrill, still, full, scull*, which dubling of the last ll, semeth most agreeable both to reason and vse, where the vowells sound hard vpon the l, as it doth in these. But if the vowell sit not so hard, as in diphthongs, where the length of the vowells sound breake the force, that should light vpon the l, as in *mail, fail, bail, recoil, foil*, and such as, *dinel, euil, rinel*, why should the l, be dabled? It is the swiftnesse of the pen sure, which

can hardlie staie vpon the single ending l, that causeth this dubling.

M, n, p.

M, and n, of themselves continew in the same force still, howbeit som negligence in writing giueth occasion of this note. That whereas both m, and n, be sometime signified by a title, that title, answereth the m, & n, onelie, which endeth the syllab, and not the other, which beginneth, as in *begin-nig*, *benū-med*, *so-mo-nig*. And therefor that title, which will represent m, or n, aforegoing is mere fallie, & ill abused: P, is euer one, ph, shalbe streight spoken of.

Q.

Q. serueth onelie in the natur of k, or the strong c, to go before the single or duple w, both cōsonantlike in force, and indifferent in place, as *quill*, *quail*, *acquaint*, *quince*, *squint*, *squall*, *squat*, *squese*, or with the duple w, *quail acquaint*, *quik*, *quince*, saue where the enfranchisement requireth the single u, as in *qualitie*, *quantitie*, *require*, *quintessence*.

S.

S, besides the varietie noted to be in his form, sometimes forceth full like the weak, c, as in all beginnings of anie syllab, either before vowell, diphthong, or consonant, *saie*, *seke*, *sift*, *soft*, *substance*, *sow*, *small*, *shrike*, *shrimp*, sometime it yeildeth weaklie to the z, and that either betwene two vowells, as in *wise*, *nose*, *amase*, *vse*, *excuse*, or after one of the half vowells, l, m, n, r, *wells*, *trims*, *hens*, *hirs*, or after the e passant, as, *times*, *rimes*, *games*, *names*. Which sounds where theie com, *proportion* and *derivation* will bewraie: how theie ar to be distinguished in places of cause, the title of *Distinction* shall not forget. When the vowell sitteth hard vpon the s, in the end, s, is dabled frenchlike, as in *passe*, *grasse*, *finesse*, *nedelesse*, *disfinesse*, *blisse*, *grosse*, *croffe*, *discusse*, if not, it is single, as in *fines*, *needles*, *promis*, *treatis*, *purpos*, *compas* and such. Where custom vpon good reason, not vnproper to the sound, causeth the dubling.

T

T, kepeth one force itill sauing where a vowell followeth after, i, as in *action*, *discretion*, *consumption*, where as, t, soundeth like the full s, or strong c, so the words where it is so vsed, be altogether strangers.

X.

X, beginneth no English words, but endeth manie, as *wax*, *wex*, *yex*, and goeth into the midle of their deriuatiues, as *waxing*, *vexeth*, *yexing*, and with the qualifying e, *iaxe*, without, *ax*, *pax*,

pax, max. Which words be seuered from those that end in *ks*, bycause *ks*, endeth plurall numbers as *pak, paks, rak, raks*, whereas the singulars, or primitiues, haue in the plurall number and deriuatiues, *es*, or *en*, as *fox, foxes, fixen, vexes, yexes, oxen iaxes.*

Z, is a consonant much heard amongst vs, and seldom sene. I think by reason it is not so redie to the pen as *f*, is; which is becom lieutenant generall to *z*, as *gase, amale, ralur*, where *z*, is heard, but, *f*, sene. It is not lightlie expressed in English, sauing in foren enfranchisments, as *azur, treasur*. In the same proportion is *s*, and *as*, is *as* strangelic vsed.

The combination of consonants, which I called coplements *Coplements.* be of two sorts, either consonants copled to them selues, as *thw*, in *thwak*, *shr*, in *shrink*, *tl*, in *whistle*, & such, which neuer chāge their force: or consonants with, *h*, the aspiration, as *ch, gh, ph, ch fh, th, wh*. Whereof, *gh, ph, ch, sh, wh*, neuer change their force but continew still one, as *cough, rough, philip, diphthong, rhetoric, shame, shrewed, whence, which*. Whereof *ph*, and *rh* be Grecians, the rest English.

Ch, forceth somtime strōg like *k*, as in *Christ, chrism, christian, ch. charact, archangell, monarch, stomach*, somtime weak, as in *arch-deacon, wretch, chirch*, which semeth originallie to be of a double *k*, *kirk*. Our English *ch*, commeth from the latin *c*, as, *chaplain, chancellor, chaste, of capellanus, cancellarius, casta*. like the Italian force of *c*.

Likewise, *th*, holdeth somtime stronglie, vpon the aspira- *Th.* tion, as in *thin, thik*, somtime it yeildeth like a temporiser to a meaner weaknesse, as *thine, thither*. Neither, *ch*, nor *th*, hath anie *e*, after them, but when the vowell before is to be qualified in sound, as *eche, beseche, beche, breche, ache, leche, speche, bathe, scathe, sithe*, otherwise flat, without *e*, as, *sith, ech, bath*. What prerogatiue in custom will ouerrule in these points, it shalbe noted in the titles of *prerogatiue* and *proportion*.

Abbreniations.

W. and *y*, in their consonantish natur lead the most of our abbreviations, *w̄, w̄, ŷ, ŷ, ŷ*, besides these and their fellowes the residew be but verie few, as *pronounce, perpetuitie*, and som

other few with the, m, or, n, titles.

*The diuerse
force of, i, o, oi,
oy, ou, ow, c, g, f,
ch, th, is the
difficultie of
our writing.*

Thus much of rule both generall for the hole tung, and particular for the force of euerie letter, and charact, whether for the qualitie, or for the sound of our voice. Whereby methink that the greatest difficultie in our writing riseth about the vncertaine force of, i, and, o, the vowells, oi, oy, ou, ow, the diphthongs, c, g, f, the consonants, ch, and th, the coplements, all which shall be directed sufficientlie, in the title of *distinction*.

Cap. XVIII.

Of proportion.

*What propor-
tion is*

I Call that *proportion*, when a number of words of like sound ar written with like letters, or if the like sound haue not the like letters, the cause why is shewed, as in *hear, fear, dear, gear, wear*, the like *proportion* is kept: in *where, here, there* it faileth by *prerogative*, bycause our *custom*, hath won that writing in such aduerbs of place: in *mere* it faileth by *enfranchisement*, bycause it commeth of the latin *merus, ra, rum*. And therefor *proportion*, as all other rules, consisteth vpon generall precept and priuat exception.

*The vse of
proportion.*

This rule of *proportion*, hath allwaie bene of great account, for directing of speche and pen, as theie that be learned in the matter of speche, and the writers of that argument, do know of themselues, without my alleging of anie Analogie autors of anie foren tung, Latin or other. And in the ordering of our tung, it serueth vs, as it were for another generall table. For as in the generall table, where euerie particular word is set down by order of the alphabete, we haue regard to the first letter, and thereby serue our own necessitie in case and cause of serch: so in the rule of *proportion*, where we set down all words of one sound, vnder one form of writing, with particular note when the *proportion* faileth, we regard that syllab which leadeth the *proportion*, and the vowell or diphthong in it, which giueth the life and sound to the syllab, and respect som multitude of words of one sort and sound, as in the alphabete we regard euerie particular, without eicing anie mo, then that, which we seke. All the words

in our English tung com within the compas of proportion, vpon som occasion or other: either bycause there is none but it hath mo of the same sound, or but it maie haue mo in time, seing new occasions brede new words. Again, all the words which we vse in our tung, be either monosyllabs, that is but of one syllab, which be the most of our naturall English: or bisyllabs of two, whereof there be som certain English, & as manie strangers: or polysyllabs, of mo then two, which be altogether enfranchised, sauing som certain English deriuatiues or compounds, which fall not within this rule, bycause theie haue titles of their own.

monosyll.
Bisyll.
polysyll.

Wherefor cōsidering our mere English words be most what monosyllabs, I wil deall with them first, then with the bisyllabs, last of al, with the polysyllabs, by order of the vowell or diphthong, which leadeth the syllab, & therefor the proportiō. I call that a syllab, which hath one sounding vowell in it, how manie consonants sœuer either go before or com after it, as, *no, one, able, whistle, driuen, raken, thoughts, thrise, frok, shrutch, strength, staruedst, frumpst.* For the qualifying and silent e, encrease no syllabs, as neither the passant in most places, which shalbe noted hereafter. All which letters children wold be taught to spell together, holding such a filling, e, as no soun der, to make a new syllab thereby, as *har-den, wri-ten*, for *har den, wri ten*, two syllabs by misspelling for, two monosyllabs in natur.

What a syllab is.

Here by the waie the reader shall vnderstand that in this rule of *proportion* I will not medle with anie deriuatiue which coms of other, whether contract, as *scratcht*, of *scratched*, or plurall nnbers, as *matches* of *match*, or anie such else, where the putting to of one letter or mo, doth cause the difference: sauing onclie where the deriuatiue in sence, semeth a primatiue in form, as the pluralls of *man, mous, hous, foot, cow*, be, *men, mice, lice, fete, kine*. which form semeth rather to be originall, then deriued of anie other.

A

No English word edeth in, a, but in aie, as *decaie, assaie*, which writing & sound our vse hath won. A, alone is the English arti-

Of monosyllabs and their proportion.

cle, which cometh generallie next before substantiues, as a *mane*, a *man*, onelesse som adiectiue part them, as, a *tall man*, a *long mane*. This a ioyning with substantiues by waie of composition, so altereth their force, as theie signifie in dede, quite another thing. For whē we saie, *he cums apase*, *he goes aside*, *he looks aloft*, *he went along*, we mean not the same, that we do in these speches, a *swift pase*, a *sore side*, a *windie lost*, a *lōg waie*. The president of this cōpound a, causeth vs oftīmes to write forē words, with single consonants, which duple the same in their own tung as *abbaie*, *abbandon*, *abbase*, *abbate*: with one b, *abaie*, *abandon*, *abase*, *abate*, bycause of their analogie & proportiō with a *baie* a *bādie*, a *base*, a *bate*, which be known English terms, & being vttered quik bring furth the same sōuds. Neiher is it anie wonder that our tung vsēth a single consonant, where the originall dupleth, as *bāse*, of *bassus*, *pase*, of *passus*. This, a, before vowels, diphthongs, and the aspiration h, is an, as an *epistle*, an *auditour*, an *honest man*. Where the question is, whether e, in ane be nedefull, considering in our speaking the, n, semeth to ioyne with the vowell that followeth, according to that rule which teacheth vs, that a consonant cumming betwene two vowels must be spelled with the latter, as *be-ne-fi-ci-all* onelesse the words be compound, as *an-ō-ther*, *ab-ō-lish*. bycause then the simple syllab kepeth hir own combination still, as in the examples before. And bycause it semeth to be so in these words, *an-other*, *an-hell*, *an-honest man*, as if theie were but one word compounded of two, the qualifying e, doth seme nedelless, as it is in those words, which be deriued from the qualified terminations, and begin their addition with som vowell, as *praie*, *praing*, *amase*, *amasing*, *repute*, *reputing*, *deprauē*, *depraueth*, where the qualifying e, is left out, and the consonant before it is put to the next syllab. And semeth it not to be so in all those words, which end in the qualifying e, before another word beginning with a vowell, as *mine own*?

Ab.
Able.

Blab, *drab*, *grab*, *hab*, *nab*. and with the qualifying e, *babe*.
Bāble, *rāble*, *brāble*, *dāble*: and *bāble*, *stāble*, *āble*, *sāble*, where I make the difference by the notes of the long and short time, not daring to duple the b, for making of two syllabs, by dubling the b, which maie not be here, the silent e, founding
not

not, and the words therefor being monosyllabs, bycause there be not two sounding vowells or diphthongs, which are required in the making of two syllabs.

C, alone endeth no syllab but with the qualifying e, after it, as *ace, trace, race, face*, which termination by ce, I take to be most naturall for this sound in our tung, both bycause manie enfranchised words haue the same end, as *face, grace, space*, and *ase*, with the s, and it is lightlie the termination of enfranchised words, *case, pase, base*, so it turneth verie much to the z, as *amase, rase, crase*, whereas ace with the c, soundeth still one like the naturall full, s.

Ace.

Monosyllabs, that is naturall English words of one syllab, seme to be writen with c, as the enfranchised polysyllabs be, *tabernacle, barnacle, triacle, spectacle*, but theie ar indede writen with, k, as *hakle, cakle, takle, shakle*, both bycause of their primitiue, *hak, take, shake*, and also bycause k, goeth before l, after a vowell, but not before, as in *clamp, cling, clour*. where c, leadeh and not k.

Acle.

Act, fact, contract. and such com from the Latin, and be therefor writen with ct. but *bakt, pakt, thwakt, rakt, crakt*, and such be English words contract *bakt of bakked, pakt of pakked* &c. and be therefor writen with k, after their primitiue, hauiug their a, short and quik, whereas *nakte, bakte, rakte*, cumming of *rake, nake, bake*, ar to be writen with the qualifying e which kepeth the originall a, sharp. Som write *backt* &c. with c, before the k, but wrong, bycause c, cummeth not before k but when theie be to be referred to diuers syllabs, as *ac-knowledge*, like *accompanie*, where the same consonant being doubled emporteth two syllabs.

Act.

Akt.

Akte.

Ach.

Ache.

Ache, brache, with the qualifying e, for without the e, t, goeth before ch. as *patch, snatch, catch, smatch, watch*. The strôg ch. is mere foren, and therefor endeth no word with vs, but is turned into k, as *stomak, monark* (whose originalls be *stomach, monarch* with ch. in the Greke.) *Bad, swad, glad*, and with e, *glade, made, shade*. *Adle, cradle, ladle, stadle* with a long: *swadle, sadle, fadle*, with a short, the single syllab admitting the distinction by time, and not by dubling the letter, for dubling the syllab withall. *Badge, madge, fadge*, where d, is necessarie by-

Ad.

Adle.

Adge.

As. Ase.
Afi. Afe.
Ag. Age.
Agle,
Agh.
Al. Akle.
Ale. Acle.

Alb.

Ald.

Alf. alk. alm.
Aln. Alp.
Als. Alse.

Am.

Amble. Amp.

Ample. Amb.
Ami. Amps.

cause otherwise, *ā*, wold sound long and sharp, as in *page*,
age, *rage*, *asswage*. If, *c*, followed not the, *g*, the, *a*, were flat, &
 the, *g*, strong, as *nag*, *bag*, *swag*. In words of two or mo syllabs
 the, *d*, before, *g*, is not allwaie so nedefull, bycause the tung
 staieth not so fore vpon their last syllabs, as it doth vpon the
 monosyllab. *Chaf*, *staf*, *graf*, *dras*, and with, *c*, *chafe*, *sase*, *rase*.
Craft, *shaft*, *grast*, *waft*. *Snasle*, with a single, *f*, being but one
 syllab. *Drag*, *brag*, *lag*, and with, *c*, *cage*, *wage*, *sage*, *age*. *pāgle*
 with *ā* long, *drāgle* with, *ā*, short. *Armagh*, *slagh*, *bagh*, is a fo-
 ren termination. *Smak*, *pak*, *trak*, *crak*, and with, *c*, *take*, *rake*,
wake. *akle* was tuched before in *acle*. *Ale*, *male*, *pale*, *dale*, with
 the qualifying, *e*, is an ordinerie and a common termination,
 with *vs*. But where, *a*, in the end before a single, *l*, foundeth
 plane, *al*, I find none but certaine childish terms, as *Mal* for
Marie, *Lal*, *Dal*, & som such. Bycause, *a*, in the end hath comon
 lie a duple, *ll*, after it, & foundeth on the diphthong, as *thrall*,
crall, *wall*, which it doth also before a single, *l*, when a conso-
 nant followeth next, as *thralldom*, *walking*. *Shall*, our common
 term foundeth not vpon the diphthong, and yet for companie
 sake will haue a duple, *ll*, whose force, that it is not diphthong-
 like, it appeareth in the deriuatiue, *l*, cumming before, *t*, & not
 founding in *shalt*, as in *malt*, *halt*. *Alb*. which in our ordinarie
 speche we found, *aub*, turning the, *l*, into, *u*, and so we enter-
 tain, *l*, generallie before most of our consonants. Fortho we
 write *calm*, *baln*, *talk*, *walk*, *chalk*, *calf*, *calues*, *salues*: yet we
 pronounce them so as if theie had no, *l*, but onelie the duple, w
 or single, *cawm*, *bawm*, *tauwk*, *wauwk*, *chawwk*, *cawtf*, *cawues* *sawues*
Ald. is the comon termination of participles contract, as *cald*,
 for *called*, *apald*, for *apalled*, *guld*, for *galled*. Yet som few there
 be of that ending, which ar mere originalls, as *scald*, *bald*, *ald*.
Calf, *half*, *walk*, *talk*, *calm*, *shalm*, *palm*, *faln*, a contract for *sal-*
len. *yalp*, *scalp*, *false*, *halse*, with the silent, *e*, which is familiar to
 the enfranchised words and their followers. *Malt*, *salt*, *falt*,
salue, *salues*, *calf*, *calues*, the, *f*, still bewraying his kinred with
v, the consonant. *Dram*, *cram*, *dam*, and with, *e* *dame*, *name*,
shame, *blame*. *Amble*, *shamble*, *scramble*, *scamble*. *Cramp*, *stamp*
lamp. *Ample*, *strample*. *Lamb*. And why not *lam*, as *Lammasse*,
daie? and not *lambmasse*, with the *b*? *Chams*, *champs*, *lamps*, de-
 riuatiues.

tines, *Man, can, bran*. And with the qualifying, *e, mane, cane, An.*
brane. Glance, france, chance. Where, *a, before the, n, Ance.*
 soundeth like a diphthong, *tho, u,* be not to be writen. *An-*
cle, rangle, and why not *ankle, rankle,* seing *rank* is a simple? *Ancl.*
Hanch, stanch, panch. Brand, hand, sand. Handle, dandle, candle, Anch. Ang.
rang, bang, swang. and with the qualifying, *e, range, grange, Andle. And*
strange, wrangle, strangle, angle, frank, crank, rank, bank, scant, Angle. Ank
pant. Scantle, scantling. I vse no example of anie combination *Ant. Anile.*
 with, *re,* bycause I take it better to end in *er,* as *falter,* rather the
faltre &c. Scrap, lap, hap, clap, rap, & with, e, ape, rape, scape, Ap. Ape.
tape. Maple, staple, with the *a long, aple, grable,* with the *a, short. Aple. Apt.*
apt is a originall strager, our words in *apt* be deriuatiues, as *hapt*
trapt, capt, flapt, for *happed, trapped, capped, flapped. Iaques for Aq.*
Iakes the, *e,* passant falling vpon the, *s,* is an enfranchised word.
 We vse not, *q,* in the end, but still in the beginning of a syllab,
 bycause, *u,* followeth him of necessitie, as *quagmire, quilt, re-*
quire, squint. War, far, car. and with the qualifying *e, ware, Ar.*
fare, care. Marble, garble, warble. Sparcle, and why not *sparkle Arble.*
 bycause of *spark?* *Sarce, parce,* with the shrill and long *a farse, Arble.*
arse, with the short and flat *a, e,* cumming in, not as a qualifi-
 er, but as incident to the long, *f.* by natur of enfranchisement. *Arch.*
Arch, parch, starch. Hard, mard. Scarde, larde, garde, warde, Ard.
 with the qualifying, *e,* to lengthen the, *a. Hardle, fardle. Barge Ardle. Arge.*
large, targe, charge, without *d,* before *g,* *gurgle. wharf, scarf, Argle. Arf.*
dwarf. Bark, park, mark, cark, chark. Marle, carle. Warm, harm Ark. Arle.
charm, farm, barm. Barn, warn, and with the qualifying, *e, Arp.*
barne, yarne, scarne. Scarp, harp, sharp, warp. Art, smart, cart, Art.
wart, thwart, and with the qualifying *e, tarte, parte, darte.*
Startle, starue, swarue, carue. As and was found as oft vpon *Arile. Arue.*
 the, *z,* as vpon the strong, *s,* and therefor the duble *ff,* with *As. Aff.*
 the silent *e,* is vsed in our tung to expresse the vowell which sit-
 teth hard vpon the, *s,* as *passe, glasse, grasse.* Whose dubling, as that
 also of *ll,* maie be found out by the deriuation, as in *passe, pas-*
sing, misse, missing. grasse, grassie &c. in promis, promising, pur-
pos, purposing. Otherwise the qualifying *e,* helpeth to reduce
 the single *f.* as *case, casing, wise, wiser, repose, reposing, blasé,*
raisé, amaisé. Ask cask, flask, mask. Hasle, tasle, dasle. Swash, slash, Ase.
dash, pash. Spasm, enfranchised Greke. *Clasp, hasp, wasp, grasp, Ask. Asle.*
Asb.

As. *past, last, fast,* and with the qualifying *e*, *paste, taste, waste,*
Asle. As. *wrestle, castle, pasture. Squat, scrat, plat* and with the qualifying
Asle. *e*, *strate, late, plate, prate, prattle, tattle, rattle, satle. Wax, axle.*
Ax. *Waue, slaue. Bath, path, wath,* & with *e*, *bathe, scathe,* and *hath*
of the same sound without *e*, an ordinarie word won by prerogatiue. Where this is to be noted in generall of, *th*, that nouns ending in *th*. sound strong, as *bath, south, mouth, touth, breath:* but verbs weak, as *bath, south, touth, mouth, breath.*

E

What *e*, soundeth in the end, when there be no more vowels in the syllab, then it self, and that it is sometime filer, but to good purpos, sometime passant, scarce perceptible, & the like the quik *i*, it hath bene touched allredie. *Veb, neb, eb. Keble, treble. Grèce, pece, flece* the right English termination. For, *ese* with *s*, altereth, as *these,* & exception from *ease, seas, cease,* where the ods of our writing, tho it seme verie hard, is easilie made euen. for *ease* is the naturall termination, as *please, disease:* *seas* is the naturall plurall number of *sea:* *cease* is the naturall enfranchisement of *cesso* the latin. *Speche, besече, eche, breche, leche,* with the qualifying *e*, all the other that be writen without, *e*, haue *a*, *t*, as *fetch, stretch, retch,* saue *ech* the common distributiue. *Ecle,* better with *k*, as *spekle, frekle,* by cause of the primieue *frek, spek.* *Detect, elect,* and such be Latin enfranchisements. *pekt, chekt, nekt,* be English contracts, of *pek, pekked, chek, chekked. Tred shred, sled,* and with the qualifying *e*, *brede, lede, nede, spede. Hedge, sedge, ledge,* the polysyllabs enfranchised kepe their originall, as *pruilege, college,* neither doth the last syllab pitch so hard in anie word of two or more syllabs, as it doth in a monosyllab, and therefor no maruell if the pitching letter be left out. *Mèdle, nédle.* what difference in proportion? as in *nedles,* the plurall of *needle,* and *nedelesse* the adiectiue? *Bredth* of *brode.*
Ed. *Edle.* All the primitiues whose ending diphthong is, *ea*, as *bread, tread,*
Edh. *weal, heal, steal,* in their deriuatiues form lightlie vpon the bare *e*, as *bredth, tredth, welth, helth, stelth. These, lese, chese, bese.*
Ef. Efi. *Theft, cleft, rest,* of *cleue, theue, reue.* Where besides other notes
Eg. Ege. the kinred betwene, *f*, and *u.* appeareth still, *Eg, leg, peg, meg,*
and

and with the qualifying e. *lege, sege. Nek, brek, chek, pek,* and with the qualifying, e, *meke, cheke, leke, shreke, weke, pekle kekke.* E. falleth somtime hard vpon the l, & then the ll, is dumbled, as *shell, spell, knell, fell,* somtime sharp, as *fele, rele, knele,* with the qualifying e, sometime light with the, e, passant before, l, as *drinel, rinel, sninel, ranel,* which in the like proportion, is the silent e, after l, as *wisle, snasle &c.* in which words the e, is so quik as I dare not hold them for bisyllabs. *Belch. Held, keld.* *Elf, shelf, pelf, self. Telk. Kelk. Elm. VVhelm. Teln, feln.* be out worn English words for *tell, fell.* *Elle,* as *bells, fells, nells* be deriuatiues. *Felt, swelt, smelt.* Where se the proprietie of our tung, in the duple sense of *smelt,* the primitiue of the fish, and the contract *smelt* for *smelled* of *smell.* *Welth, stelth* noted before. *Delue, sheiue. Stem, kem, nem, wem.* and with the qualifying, e, *steme, seme, deme, eme.* *Trèble. Hemp. Kemp. tēpt. Tems.* E, falleth vpon the, n, somtime full, as *Then, ten, when, men, ken,* somtime shrill with the qualifying e. as *Quene, kene, sene, grene,* somtime passant, where it encreaseth no syllab, in my opinion, as *writen, driue, shriuen, gotē, shoten, threaten.* And why maie not so manie letters be spelled together for one syllab, as well as in *thwakst?* *Whence, hence, sence* for *sithens.* *Ense* with f. is enfranchised, as *sense, fenise, spense.* *End, mend, lend, send. Tench, wench, quench bench, wrench. Henge, reuenge.* I find no termination in eng, without e, if anie hereafter fall out, ing, wilbe the leader in proportion, as *wing, thung.* *Pence* the plurall number of *penie.* *Pens* the plurall number of *pen.* *Shent, pent, ment. Gentle. Step, skip, & with, e, stepe, kepe, crepe, wepe, depe. Threap thrept. Steple, peple. Kept, precept.* Er, is commonlie the end of such words, as haue mo syllabs then one, where it sounds quik, as *thither, hither. Aker, taker. Falsifyer, cunninger, anger.* Er, to go astraie: & with the qualifying e, *bere, mere, where, there, here,* which be exceptiōs from the terminatiō in ear, the diphthong. Her the feminine and *hir,* be so enterchangeable finds, as theie maie be vsed indifferētlic. This word *enterchangeable* giueth me to make this note, that, g, in hir weak natur with the qualifying, e, after, in cōpositiō or deriuation, kepeth, e, still, onelesse the additiō following begin either with e, or i, with the which vowells, g, is gentle, as with a. o. u. it is not. *Herb* with the h. not herd, *force,*

Erb. Erce.
Erb.
Erd.

serch, perch: Berd, ferd, herd, serge. without a. *Term, ferm,* and why not *lern* without a? seing ea, in the deriuatiues fauoreth e, so much, as *threap, thrept, lear, lerning? verse, rehearse.* the prouf by *reherfall, perse, herse*

Eyse.

Ert.

Pert, desert, the most of these sorts be bissyllabs or aboue: besides that, a, dealeth verie much before the r. By *deserue, preserue, conserue,* it should appear that either we strain the Latin s, to our sound, or that theie had som sound of the z, expressed by i, as well as we. Which is trew, and appeareth in their deriuatiues from the *Greke* ζ. *Finesse,* contract for *finenessse*, bycause *nessse* is the addition, as in *holinessse, sumptuousnessse, gladnessse,* with the duple ff. bycause the e. sitteth hard vpon the ff. Besides that we borrow the form of the french, tho in the sound of the silent e, we differ from them. *Frese, chese, gese. Desk, fresh, flesh. Brest, nest, chest. Nestle, pestle, tresle. Fet, net, let, whet,* and with the qualifying e, *fete, strete, lete, nete, mete. Fetch, stretch. Neile, setle, kete, beetle, bedle. Slene, reue, greue, yex, vex, next, text, tethe, sethe.*

Esse.

Ese.

Esk. Esh. Est.

Etle. Et.

Etch. Etic.

I

I said before that i, ending the last syllab, and sounding loud was expressed by y. as *qualify, exemplify,* for manie good causes, considering we haue admitted y, for a vowel: And that the quik ending i, is allwaie qualified by e, as *verilie, trewlie.* In which kinde of coplement ie, is euer vowellish, & neuer consonant, like the weak ge: tho in the beginning of syllabs as *ienking* and such, ie, and ge, be all one, as in Latin *peiero, & egero.* Before consonants in the last syllab i. soundeth thus. *Squib, rib, crib,* and with the qualifying e, *bribe, scribe, gibe. Crible, pible, tribble, bible, bible. Ice, mice, slice, nice, vice, spice.* (which word is vsed much with vs for *spece*, as a *spice of an agew*, for a kind of an agew, *species*) In *wise* & such, the s. is eforced by verie deriuatiō & cōpositiō, besides the zeddish sound, as *wisdom*, where, e, before the, d, wold haue founded vpo the, k. I find none of this sort, but *which, rich, & shriche,* with, e. The rest haue, t, before ch as *stitch, pitch, fitch, witch, Striēt, conuict,* & such be latin enfranchisments. *Pikt, likt, kikt,* be English contracts, of *pik, lik, kik, likked, kikked:* as *likte, sikte,* of *like, slike,* with the qualifying, e, in both

Ib. Ibe.

Ible.

Icc.

Ich.

Ict

both: *Icle*, as *pikle* rather with *k*, vpon cause alledged in *akle*, and
ekle. *Bid*, *kid*, *hid*, & with the qualifying *e*, *wide*, *ride*, *stride*. *Fridge*,
bridge, *ridge*. *Ridle*, *fidle*, with *i*, short, *idle* *bridle*, with *i*, long,
biden, *riden*, *hiden*. *Strif*, *if*, *skif*, and with the qualifying *e*, *wife*
strife. *Shift*, *lift*, *clift*, *strift*. *Trifle* *rifle*, & with the *i*, short, *misle*
whistle. *Twig*, *swig*, *prig*, *gig*, *gig*, *nigh*, *high*. *Night*, *might*, *right*,
flight, *lighten*, *gigle*, *giglet*, *prik*, *tik*, *stik*, & with the qualifying *e*,
like, *tike*, *prikle*, *sikle*, *ficke*, enfranchised. *Thiken*, *chiken*, *quiken*.
I, lighting full vpon the *i*, doubleth it, as *shrill*, *spill*, *will*. The sin-
gle, *i*, with the qualifying *e*, after, *while*, *begile*, *bile*, *filch*, *milk*,
silk. *Quilt*, *tilt*, *spilt*, *hilt*, *filth*. *Swim*, *grim*, *brim*, and with the qua-
lifying, *e*, *grime*, *slime*, *time*, *lime*. *Thumble*, *nimble*. *Simple*, *pimple*,
Shrimp, *imp*. *Win*, *twinn*, *pin*, *chin*, and with the qualifying *e*,
wine, *twine*, *pine*, *chine*, *quince*, *ince*, *rince*, *wrinch*, *winch*, *stinch*,
clinch, not, cumming between *ch*, and the consonant before.
Twinkle, *inkle*, *pinkle*, *pinkt*, *winkt*, deriuatiues contract. *Wind*,
frind, *bind*, and with the qualifying *e*, *kinde*, *finde*, *minde*, *hinde*,
trindle, *kindle*, *spindle*. *Thing*, *swing*, *wring*, & with the *e*, *twinge*,
singe, *swinge*, *cringe*. *Swingle*, *ringle*, *single*, *surcingle*, *tingle*.
Drink, *ink*, *shrink*. *Squint*, *flint*, *stint*, and with *e*, *pinte*, *lintle*. *Strip*
whip, *slip*, and with the qualifying *e*, *stripe*, *wipe*, *ripe*. *Triple*,
criple. *Whipt*, *stript*, *hipt*, *wipte*, *stripte*, with the originall *e*. *Stir*,
fir, *sir*, and with *e*, *Sire*, *fire*, *tire*, *mire*, *desire*, *require*, *hire*, *wire*.
Circle enfranchised. *Chirch*, of *kirk*, *birch*. *Tirk*, *girk*, *irk*. *Bird*,
gird, *girdle*, *girle*. *Whirle*, *firm*, *chirm*, *girn*, *chirp*, *Birt*, *flirt*, *squirt*
mirtle, *kirtle*. *Birth*, *mirth*, *girth*, *first*, *thirst*. *I*, lighting hard vpon
the *s*, doubleth it *ss*, as, *hisse*, *misse*, *kisse*, sauing, *is*, *this*, *ywis*. With
e after *s*, it foundeth most what vpon the *z*, as *wise*, *sise*, yet in
the same form we write *thrise*, of another sound, but why not
thrice, which termination neuer acquainteth it self with *z*?
The *e*, passant and this gentle *i*, before *s*, haue oftentimes great al-
liance together. If it light somewhat quiklie vpon the *s*, then the
s is single, as *promis* *tretis*, *amis*, *aduertis*, *enfranchis*, *misle*, *fisle*,
drisle, *pisle*. *Chrism*, *baptism*. *Wisp*, *crisp*, *whistle*, *gristle*, *fish*, *wish*,
dish, *mist*, *twist*, *fiste*, with *e*. *Whit*, *fit*, *hit*, and with *e*, *white*, *mite*,
delute, *spite*, *Title*, *title* *whitle*, *britle*, *witch*, *stitch*, *pitch*, *quitch*,
itch, *with*, *sith*, *kith*, & with the qualifying *e*, *writhe*, *sithe*. *Sirine*,
wine, *thrine*, and *line*, *gine*, *sue*. *Flux*, *pix*.

O.

Ob.och.

Od.

Of.

Og.oge.

Ok.

Ol.

Om.

One.

On.

One.

Once.

O, in the end is said to sound lowd, as *go, shro, fro, sauing, to, do, two, &c. Hob, cob, bob, rob*, and with the qualifying *e, robe, noble, roche, coke*, and why not *cokle*? *God, od, plod, rod*, and with *e, rode, gode, bode. Nodde, troden. Dodge, hodge, podge. Of, cof*, with *e, lose. Ost, soft, croft. Hog, dog, frog, log, clog, roge, voge*, seing our, *g*, is strong and our accent will help. *Ogle. Smok, sok, knok*, and with the qualifying *e, smoke, oke, soke, yoke, poke*, *goge* an interiection of wondring, *Nol, gol* & with the qualifying, *e, hole, &c.*, the *Greke* adiectiue in the same sense, *gole, sole, stole, stolen*. O, before, *l*, sounding like a dipthong causeth the *ll*, be doubled, as *troll*. And if a consonant follow, *l*, *o*, commonlie hath the same force, tho the *l*, be but single, *told, cold, bold, colt, dolt, colf, rolf, bolt, holm, scold, dissolue*. O, before *m*, in the beginning, or midle of a word, leading the syllabs foundeth flat vpon the *o*, as *omnipotent, commend*, but in the end it soundeth still vpon, the *u*, as *som, com, dom*, & therefor in their deriuatiues, and compounds as *welcom, trouble som, newcom, cumber som, kingdom*. With *e*, after the *m*, as *home, mome, rome*, & yet *whom, from*, haue no, *e*, by prerogative of yse, tho theie haue it in sound & seming. But were it not better, that all such exceptions were reduced to their Analogie? If euerie tung had not the like exceptiōs, I might happilie think, that that were the best. On, likewise in beginnings & middles soundeth vpon the *o*, in the ends, cheselic of enfranchismēts vpon the *u*, as *disposition, circumspection, action*. In som few words of one or two syllabs, it soundeth vpon the *o*, as *on, anon, vpon*, & with the qualifying, *e, gone, mone, alone, throne, one*: on, in som words answereth the proportiō of the, *e*, passant, without increasing of syllabs, as *capon, weapon*, answer to *cheape, threapen. Once, nonce, nonst. Bond, beyond, fond. Top, stop, crop, knop*, and with the qualifying *e, rope, cope, grope, sope. Tople, throple, papple. Hops, tops*, be plurall nūbers. Or is a termination of som trouble, when a consonant followeth, bycause it soundeth so much vpon the *u*, as *worm, form, sword, word*, & yet the qualifying *e*, after wil bewraie an *o*, as the absence thereof will bewraie an *u*, *storme, o, worm, u, lorde, o, hord, u. Or, for nor*, & with the qualifying *e more, gore bore, pore, sore, fore*. Where note that *for*, & his compounds signify the cause, *fore* and his, the time, as *Before, afore. Wherefor, there*

therefor. *Forthink, forfet, forethink, forestall, foresaid, foresé.* Force, ^{Crch.} *horce, scorce,* the naturall english. *Corse,* French of *corps.* *Porch,* ^{Ord.} *torch, Scorch,* without t, before, as *Arch, serch, burch, lurck.* *Corde* ^{Ordle. ork.} *lorde, accorde,* with the e. *Word, sword, asord,* without. In former syllabs, where or is of it self, it soundeth vpō the o, still, as *organes,* *ordure, order.* *Worldle, gorge, George.* *Porke, Yorke,* with the e, *Stork, cork* without the e. *Worm form,* without e, vpō y u. *Forme* ^{Orm.} *storme,* with e, vpō the o. *Corne, horne, torne, forlorne.* *Thorpe, horse* ^{Orn.} *corse, remorse.* *Dort,* & with e, *forte, porte,* O, sitting hard vpō the ^{Ort.} f, doubleth it, as *Crosse, losse, mosse,* if not single as *purpos.* With the ^{Off.} qualifying e, *Nose, repose, close:* and *close,* the noun vpon the f, the verbe, vpō the z, which is lightlie generall in the like cases, ^{of.} of the duple sound of f. *Poste, hoste, toste, roste, coste,* with e, and without e, *Lost, tost,* contract for *tossed.* *Most* by *prærogative* ^{Off.} soundeth vpon the e, and yet setteth it not down. *Losh, cosh,* ^{Sh. each.} *posh.* *Hotch, potch, notch.* *Potle, botle, throtle.* *Pot, sot, not.* and ^{Os.} with the qualifying e, *cote, note, throte.* *Othe, lothe, wrothe,* ^{Osh.} and without the e, *broth, math.* We sound *both* like the first, and write it like the last. *Roten, frosen, rosen, dosen,* where en, is ^{Oren.} passant, and the words monosyllabs. *Groûe, throûe, lône* ^{One.} and *lône, moue, aboue.* *Ox, box.* ^{Ox.}

V.

V, & o, be so great cōsens euen in cōsinage, as the one entermedleth with the others sound verie much. V, endeth no English word, but ew, as *trem.* And tho *truth* be the substantiue, yet that is no more maruell, then that we, set *constrem,* and *construction,* from diuerse grounds, *congrewe, congruitie, abound, abundance, pronounce, pronunciation.* *Club, rub, grab,* and with the e, *Cube* ^{Vb. vble.} *Duble, pable, buble, ruble.* *Sluce, nuce,* the naturall English termi- ^{Vnce.} nation. *Use, excuse, refuse,* and such enfranchised latin. *Pu-* ^{Vkle.} *kle, bukle, hukle, sукle,* with k. *Hutch. Much,* and such seme ^{Vsch. vd.} to be exceptions. *Mud, bud, cud, rud,* and with the qua- ^{Vf.} lifying e, *Delude, rude.* *Hudle, pudle, crudle.* *Ruf, stuf,* ^{Vng.} *snuf, rustle, shufle.* *Shrug, rug, hug,* and with e, *huge, deluge, re-* ^{Vnk.} *fuge.* *Ingle, tngle, hngle, bugle.* *Duk, muk, luk,* and with e, ^{Vll.} *duke, puke, luke, fluke, buke.* *Full, dull, scull, trull,* and single l, with the qualifying e, *rule, crule, pule, tule, vlp, gulp, gulf,* *wulf.* *Hulk, pulse,* enfranchised, *gulch.* *Thrum, drum, crum,*

Own.
Oup. ounce.
Ound.
Owr.

Ous.

Owt. ny.

broom, loun. Noun, *crown, cloun, down.* Own, *grown*, vpon the deriuatine. *Staup, loup, droup, coup.* Sound, *ground, found.* Our comonlie abreuatiounlike as *our*, the termination for enfranchisment, as *autaur, procuratour*, as, *er* is for our *our*, as *suter, writer*: *Bour, lour, flour, four*, alone vpon the, *o*. *Mourn, adiourn.* *Howse, lowse, mowse*, the verbes and deriuatiues vpon the, *z*, as *Houſe, louse, mouse*, the nounes vpon the, *f*, *Ous*, our English cadence for Latin words in *osus*, as *notorious, famous, populous, riotous, gorgeous*, being as it were the vniting of the chefe letters in the two syllabs, *o*, and, *u*, *osus*. *Clout, lout, dout.* *Buy, iuyce*, If I haue either forgotten, or not remembred anie termination, or if there be no mo yet extant in the vse of our tung: yet the president of these will by their proportion fashjon all the like. I haue bene thus carefull and curious to run thorough all these monosyllab terminations, bycause I find the like don in other tungs, which vse to rip vp all, thereby to find assurance, wherewith to rule all. This being thus ended concerning the monosyllabs, I must saie somewhat also of the bisyllabs & polysyllabs.

The proportion of bisyllabs.

I call that a bisyllab, wherein there be two seuerall soūding vowells, as *Asur, rasur, masur*, and why not *lasur*? *farow, borrough, thorough.* *Writing, biting.* The proportion in this kinde also is verie commodious, bycause when ye haue found out one certain head all of the like sound maie be easilie reduced thereunto, onelesse som prerogatiue of priuat custom, or som respect to the originall stranger do interrupt the rank. If there be but one word in anie kinde, that one will serue for a gide, when anie mo afterward shall craue the help of the like conduct, as *Whisper, bussard*. If there be no president of the same sound, yet the like proportion in som other vowell, will lead his cosen sound, as if there were no such word as *badger*, yet *bedger*, wold lead vs to the like writing. Wherein I haue regard still to the English ear, reseruing the writing of enfranchised words in their own colours, to such as be skilfull. I will write for the common man, *Aumner, aumrie*, naie euen *filosofie*, and *ortographe*, and leaue *Almoner, almonarie*, naie *Eleemosyner, & Eleemosynarie, philosophie* and *ortographie*, to the discretion,

of

of such, as be learned, to vse or refuse as theie list. Wherein I follow the autoritie of a great master in speche, euen *Tullie* himself, who reseruing the misterie of speche and pen to himself, and his peres, did lend the peple, the vse and customarie thereof. Now these bissyllabs be either naturall English as, *baun*, *crann*, *raun*, or enfranchised foren, as *Pallet*, *mallet*, *ballet*. And again in both the kindes theie be either simple, as *canell*, *panell*, *chanell*, or compound, as *waieward*, *toward*, *forward*, *aside*, *asquint*, *astrait*, *except*, *reiekt*, *conceine*, *detaine*. As for the compounds and enfranchisements theie haue the help of particular titles to direct them: for the simples and naturall English I am to deall in this place. Whereof I will set down but certain generall notes, bycause the table which followeth, shal containe so manie of ech sort, as I can well remēber, and euerie one of them so proportioned to my note in rule, as theie shall one answer another thoroughlie, as *Cancell*, *chancell*, *hancell*. *Chalice*, *malice*, *Calice*, *amice*, *office*. *Laner*, *faner*, *sauner*. *laneling*, *graneling*, *shaneling*, *raueling*. *Natur*, *statur*, *Measur*, *treasur*. But I shall not neede to vse anie further enumeration, seing the endings be all one, and the former syllab is that which moueth matter of question in this place, which hath verie manie helps hereafter, whereby it maie be throughlie vnderstood: deriuatiō sometime breading bissyllabs, as of *time*, *timelie*, *wit*, of *wit*, *writer*, of *write*, composition sometime, as *breakfast*, *thralldom*, *vauungard*, *lastage*, *pondage*, enfranchisement sometime, as *Excuse*, *abuse*, *abase*, *reiekt*: distinctiō sometime noting, them, as *Amis*, and *amisse*, *ascent*, *assent*, *desert*, and *desert*, and what not? Therefor the bissyllabs for this place shall contēt theselues with these few notes. First that the silent, e, after, l, encreaseth not the number of syllabs, & that therefor *Brable*, *scrāble*, *strample*, *wrangle*, *circle*, *whistle*, *gogle*, *trouble*, & a nūber such be but monosyllabs. *Barnacle*, *triacle*, *chronicle*, *tunicle*, & manie such be but bissyllabs, *Agreable*, *auailable*, *penetrable* & a nūber, such be but of thré syllabs. Again, that the, e, passant in such words, as *hastē*, *writē*, *bidē*, *threātē*, *frosen*, *cosen* & such encreaseth not the syllabs, & that therefor these, which I haue reherfed & such other be but mere monosyllabs. *Abiden*, *forgoten*, *unwriten*, & such but bissyllabs. Again, that the English tūg is not length-

Bissyllabs. Bissyllabs.
 English.
 Foren.
 Simple.
 compound

ned eueriewhere for position, & cōcourse of two or mo consonants, and that therefor, the quikker time most what dubleth the consonant in bissyllabs, as *Fallow, fallow, yallow, tallow, swallow. Matter, platter, batter. Marie, tãrie, cãrie, quãrie*, with the short time. *Marie, chãrie, fãrie*, with the long time, tho in neither the consonant be dubbed. That both in bissyllabs, and polysyllabs tho the same writing be in the end which is in the monosyllab, yet the sound is far quikker, as in either of them the ending, *ow*, runneth but like a single, *u*, whereas in the monosyllab, it wilbe heard full, as in *Lów, knów, and bellow, mellow, yallow*, the difference is sene. As concerning polysyllabs, theie be either English compounds or foren Enfranchisments, which will bewraie themselues in their own places, the simple words bringing their hole furniture in composition, as, *ouerseeing, undoing, whereupon, eueriewhere*. And the foreners euer appealing to their originall grounds, euen when theie be most fashioned to the English ear, as *originall, to originalis, enfranchisement, chastisement* to their own cuntries. And therefor I do not entend to saie much of them in this place, otherwise then by genenerall note, by cause both the cōmon table, and all the titles that follow concern bissyllabs, and polysyllabs most: as the generall rule, and the first part of proportion do most concern monosyllabs. In which monosyllabs the naturall force of euerie letter is best perceiued, by cause the sound and strength thereof appeareth there fullest, where there is none to participat with them in sound, but themselues, which cannot be sene so well in words of mo syllabs, by cause theie huddle on euerie sound with more quiknesse, saue where the time or tune will command verie roundlie. The polysyllab therefor for the chiefe girk of his sound riseth vpon the third syllab from the end, as the bissyllab doth of the second. And by cause the large doth alwaie comprise the lesse within it, therefor the rules of the first & second syllabs, hold in the polysyllabs, where the companie of mo syllabs causeth anie one to be the lest noted: onelesse som speciall occasion for difference sake make the verie last, or the last saue one to be thought on and noted, as in *concordance, surfitting, grassehopper* and such, the second syllab short is a propertie of our tung contrarie to the commō rule of time, tho not

Of polysyllabs

to the rule of tune. (For the *Greekes* do so in the like positions) and therefor causeth the last syllabs saue one in these words & in the like to be better noted. Again, in *abiūring*, *adiūring*, *commūring*, *periūrie*, the ods in the middle time maketh the deriuatiues of the same primitiues to be markt for that syllab. And again, *on*, in the simple monosyllab, naie euen in the bisyllab foundeth vpon the, o, most, in the polysyllab vpon the, u, bycause the enfranchising of such words, as *circumscription*, *denision*, *partition*, *comparison*, *declinason*, kepeth the naturall, o, but giueth it the enfranchisers, dy, in, u.

But to knit vp this title of *proportion*, (which is the great master leader to all our whole tung, as *Rule* is the great Anatomist of all the sounds and forces of our letters) when we haue don all that either *sound* maie require, or *reason* can enioyn, *custom* will haue a great stroke, and must make vp the trinitie in direction of speche. For what but *custom* hath won, in *nation*, *deriuation*, *deliberation*, *inclination*, to kepe a, still, and to go so near the originall: and in *declinason*, *comparison*, *aduowson*, and such to go so much astraie from the originall, *declination*, *comparation*, *aduocation*? Wherefor as *sound* hath somewhat to saie in our orthographic, and *reason* not nothing, so the *custom* of our cuntrie will try mastries for hir interest, which she must haue at his hand who so entendeth to handle this argument with liking, as who so douteth to write a word in English, must seke out the like sound in *proportion*.

Cap. XIX.

Of composition.

THe force of euerie letter being opened by *Rule*, and the place of euerie one being limited by *proportion*, the next point in naturall method is to examin, whether the words, whose force is this, and roum is thus, be simple but for pure syllabs, or compound of mo words. For the bare word, which is handled in *proportion*, is sometime set down by it self without further addition of anie either significant word, or not significant particle, as *after*, *doom*, *kin*. Sometime it hath one or mo significant words ioyned vnto it, which yet in dede make but

Proportion.

Composition.

one word, when theie ar so linked, howsoeuer theie signify in their seuerall vses, as *Afterdeal*, *whereabout*, *howsoeuer*, *doomsdaie*, *kinsma*, somtime it hath som more put to it, tho that, which is put to, being set alone signify nothing, and yet in the addition alier the significatiō of the original word, as *Finenesse*, *thraldō*, *firerie*, *desirous*, *kings*, *woes*, *agreith*, *sees*, *witches*. Of these thrē kindes the first is dispatcht in *proportion*, the last hath a proper title of *derivation*, the midle and *compound* is to be handled in this place.

What a compound word is.

Therefor that word is called *compound*, which is made of two or mo simple words, whereof euerie one signifyeth somewhat agreeable to the cōposition, euen when theie ar vsed alone, if theie be euer vsed all alone. For, as *catchpoll*, *chirchyard*, *outlaw*, signify by their particular words vsed alone, so *beched*, *gainstand*, *awry*, *unbind*, be made of two words, whereof the former thrē *be*, *gain*, *a*, be neuer vsed alone in anie such such sence, as theie imply in their composition, the last, *un*, is neuer vsed at all alone and answereth the Latin priuation, *in* as *indoctus*.

Compound.

English.

Enfranc.

Mungrell.

Now these *compound* words be either mere English, or clear strangers: mere English as whē theie & their parcells be altogether English words, as *comese*, *headfall*, *beadman*, *cupbord*. Clear strangers, when their substance is mere foren, tho their liuerie be English for som maner of their writing and utterance, squared to our souids in the like *proportion*, as *presuppose*, *infringe*, *circumstance*, *ortografie*, *filosofie*. Ye shall somtime haue a word mungrell *compound*, half foren, half English, *Headlong*, *wharfage*, *princelike*. The knowledge of composition is verie necessarie for the right writing of our tung manie waies.

The use of composition in our writieg. Four causes which alter the form of composition.

First bycause the *compound* lightie bringeth in his single partes with all their letters, as *fearefull*, *neuerhetesse*, *harebraine*, *carefull*, *carsfull*. Saue where some necessarie cause either putteth in som letter, or putteth out som, or changeth som, or misplaceth som, as in *kinsman*, *kingstand*, *s*, is added to bewraie som qualitie possessionlike. In *wilfull*, *husband*, *partaker*, *pastime*. The single, *l*, and, *s*, in *will*, & *passé*, do serue before a consonant in *composition* and *sound*, as strong as the double doth in the simple word. Again in *husband*, the verie smoothnesse of the word, putteth out, *o*, in *ow*, and the, *e*, after, *s*, and changeth

chāgeth the duple, w, into the single: In *partaker*, one, t, is common to both the simples in *composition*, *part*, and *taker*, and is spelled with the latter, a point of great vse in our right writing, for not dubling common letters. Generallie here is to be noted, that there is no figur lakking in our words, which is receiued in the learned tungs, and ar by them called *metaplasms*, or alterations of the words form and fauor. Bycause the finer English peple vse to pronounce their words with a delicacie euen comparable to the gallant speeches, which delicacie being set down in writing, sheweth the vse of those *metaplasms*, to be no lesse in ours, then it was in theirs.

Secondlie we ar oftimes enforced to break our words in the latter end of our lines, and to write out that in the beginning of the next line, which we left vnwritten in the former. For tho it be said of *Augustus Caesar*, that he vsed to write the remnant of his word in the end, vnder the same line with a croked stroke about it, yet it is handsomer to write it in the next line, bycause we vse not *Augustus Caesar*, for an example in learning tho we do it in gouernement. Wherefor it is good to know not onelie how manie letters go to a syllab in euerie simple and vncompound word, but also which be the full partes of euerie compound, that the hole words in *composition* maie be deuided together, as all the letters of one syllab ar to go together, as in *cramp-ring*, not *cram-pring*, in *dis-honest*, not *dish-onest*, like *dish-clout*, in *as-well*, not *a-swell*, in *as-much*, not *a-smuch*, Which consideration tucheth not onelie such as write, but also such as spell out of writing, bycause those letters ar to be spelled together which ar to be written together.

Thirdlie the knowledge of cōposition is good to discern the difference of meaning, which is to be expressed in writing. For when the same words be so placed, as theie maie be cōtrewed simply or ioyntly theie brede the fallax, which is called the error by deuiding those words, which ar to be vnited, or by vniting those which ar to be deuided, as *a-wry*, *a-waie*, *be-long*, *begin*, & such other, haue great diuersitie in their force being compound from that which theie haue when theie be single. Fourthlie the composition verie oftentimes altereth the quantitie & tuning of the words as *showmaker*, & *partaker*, be not of the same tuning

and yet *māker*, and *rāker* be. Likewise *soothſāier*, *nevertheleſſe*, *forasmuch*. Wherefor ſo neceſſarie a point deſerueth the knowledge.

5. Fiftlie *composition* muſt be well conſidered for two other ſpeciall points, both in writing and ſpelling, beſides theſe, by-
 1. cauſe it ſhaketh two generall rules in ſpelling and fo' conſe-
 2. quētie in breaking of the ſyllabs. Whereof the firſt is, that if a cōſonant com betwene two vowells, it is to be ſpelled with the latter, as in *me-mo-rie*, *ſe-di-ti-ous*. The ſecond is, that thoſe conſonants muſt be ſpelled together, which maie begin a word in the ſame combination, as *be-smear*, bycauſe we ſaie *ſmarr*, *ſmatch*. Now *composition*, breaketh both theſe rules, for againſt the firſt it will ſaie, *red-olent*, *ub-oliſb*. And againſt the ſecond it will ſaie. *Trans-poſe*, not *tran-ſpoſe*, tho we ſaie *ſpent*, *ſpoun*; by-
 cauſe in diſtribution, which ſpelling doth imply, euerie parcell muſt haue his own letter.

Now as the knowledge of *composition*, is verie neceſſarie for the right writing of our tung, vpon theſe and ſuch other cō-
 ſiderations, ſo it is no hard thing to com by, bycauſe neither the naturall English compounds, nor yet the enfranchiſed ſtranger do offer anie difficultie in their knowing. For the general table which followeth conteining all our ſimple words either there named, or by their proportiō to be eaſilie reclaimed to the ſame cadence, whenſoeuer two or mo of thoſe ſimples go into one, it will ſaie it ſelf, that this word is a compound, which maie eaſilie be proued by comparing the compound with the ſimples, if anie be ſo ſimple, that he cannot diſcern a compound which bringeth all his ſimples with their own letters, without the help of a table. *Farewell*, *warfare*, *waiward*, *toward*, be compounds, whoſe ſimples be, *fare*, *war*, *well*, *waie*, or *awaie*, *ward*, *to*, and *ar* to be found in the table.

As for the foren compositions theie be enfranchiſed hole, & be alſo moſt of them in the table, tho with ſom English hew, yet ſo as their ſtrangership maie appear. And ſuch as be compounded with the latin prepoſitions, haue them alſo clear moſt what. Which latin prepoſitions when we uſe before our words, we faſhion them to claſp with our letters following, as the Latins do in the like cauſe, as *diſpleaſe*, *diſeaſe*, *diſworſhip*, *complain*,

contein.

conten. Affaires, afford. Incom. Howbeit we vse their pewfel-
lowes, which answer to them in our tung commonlie after the
words: As *go before, com behind, sit beneath, speak of, run from,*
stand betwene. The foren prepositions be generallie known to
euerie childe in euerie Accidence. Our chiefe prepositions, and
those not significant, but in *composition* be these, A, as, ago, agre,
ado, abide, aswasth. Be, as *besmitched, bespit, bethump, behead,*
betake. For, as *forthink, forset, forshow, forsake.* Fore, as *fore-*
cast, forestall, foretell. Gain, as *gainsaie, gainstand.* Mis, as
misdeameanor, misuse, mishap. Vn, as *unkinde, vnfrind, vntrem,*
unpleasant, unthrift. Thus much concerning *composition*, which
I take to be a verie necessarie instrument for vs to vse, in the
finding out of our right writing, bycause it bringeth in the sim-
ple English words hole, without anie either losse or increase,
or other metamorphosis, then vpon such allowable causes, as I
haue alledged; & as for strangers enfranchised, it bringeth them
in so hole, as the originall is soon bewraied, tho theie lean
somwhat to the English shore for their demsonship.

*The English
preposition,
commonlie set
after the
words.
English prepo-
sitions onlie in
composition.*

Cap. XX.
Of Derination.

Derination naturally succedeth composition. For as com-
positio handleth the coplements of seuerall hole words
which by their vniting make a new one: so *derination*
handleth the coplements of one hole word, and som addition
put to it, which addition of it selfe signifieth nothing alone, but
bing put to the hole word qualifyeth it to som other vse, then
the primitiue was put to, as *frind*, being a primitiue receiueth
manie additions, which yet signify nothing in the sense of their
addition, tho theie change the force of *frind*, as *frindship, frindlie*
frindlinesse, frinds, frindeth, frinded, frinding, frindedst, &c. For
I do not entend to deall with anie point of *derination* in this
place, but where the right writing maie com in question, which
is in addition onelie, either direct, or contract, which contrac-
tion shortenerh the word vpon cause, that is to be resolued to
the originall, as *monthlie*, for *monethlie*, *cifring*, for *cifering*,
learnd, for *learned*, *children*, for *childeren*, *past*, for *passed*. A fi-

I.
Contracts.

gur of great and common vse in our tung, euen where it is not perceiued but to the verie curious obseruer.

2. *Diminutives.* The *diminutives* with vs enlarg not, but as in sense theie lessen the thing, so in speche theie shorten the word, and cut of the primitiue length, & therefor I hold them among primitiues for their first term, tho for som accidentarie points, which shalbe noted hereafter, theie fall within compasse of this title, as by *diminution* we call *Iohn, Iak, Richard, Dic, Ione, Iug, Barpt holmew, Bat, Christofer, Kit, Elisabeth, Bessie, Catherin, Cate.* Which *deriuations* in respect of som plurall numbers & possesiues, ar subiect to the rule of such words, as be of like cadence. *Pak, pik, dug, rat, fit, chesse, pate,* but of themselues theie be proportionate originalls.

*What a deri-
native is.*

Deri.

*English.
Foren.*

Wherefor I define that word to be a *derivative* in this place which altereth from the primitiue or first head, by som additiō, which addition of it self signifieth nothing alone, tho in additiō it qualify the primitiue, to som other vse, then it is of it self, as *God, godlie, godhead, good, goodlie, goodnesse, wasp, waspish, fellow, fellowship, fine, finenesse, win, winning, pine, pineth, &c.* All *deriuatives* be either English, as *heauinesse, woddish, wisest, wit- tie:* or theie be strangers enfranchised, as *temperance, continencie, argument, admonition.* As for the stranger enfranchised *deri- uatives*, the title of enfranchisement will examin them, besides that the geuerall table will set them furth plane, bycause theie be transported vnto vs holelie, tho with som English habit, as the conuance of their enfranchising.

Deri.

*Perfit.
Vnperfit.*

Deri.

*Sustanti.
Acciden.*

The English *deriuatives* be either perfit, when the vowell of the primitiue is not clipt awaie by the addition, as in *holelie, wor- thienesse, cosinage, singlelie, simplelie:* or vnperfit, when it is, as in *fine, fining, dare, daring, carie, carying.* Again, all our English *deriuatives* be either *substantiarie*, or *accidentarie*. I call those *deriuatives* *sustantiarie*, which tho theie do com of som other, yet theie themselues serue again for heads to other, such as the grāmarians in our learned tungs cal *possesiues, localls, materialls, aduerbialls, &c.* As *tre, treén, upland, uplandish, war, warriours, warlike, martiall, martialist, vertew, vertewous, vertewouslie, England, English, &c.* I call those accidentarie *deriuatives*, which concern numbers tenses, persons, and such properties as

we

we call accidents in the learned handling of such words, as *wo*, *woes*, *cry* *cryes*, *word*, *words*, *fish*, *fishes*, *tre*, *trees*, *agre*, *agrees*, *write*, *writen*, *wrate*, *wrote*, *writeth*, *wrotest*, *wriest*, *scribe*, *scriblest*, contract for *scribledest*, *hadst*, contract for *haudeddest*.

I shall not nede to stand much vpon prouf, that *derivation* is a verie nedefull instrument, for the furtherance of our right writing, considering the thing it self, being set down doth in-

*Of the vse of
derivation in
ortografie.*

fer the profit therewithall, cuen to euerie mans sense, which is willing to se it. Wherefor leauing the profitableness thereof to their iudgement, which shall proue it, I will first handle the *Sustantiarie*, and then the *accidentarie derivations*, which both ar much bound to the rule of proportion, bycause their *derivative* addition claspeth with the cadence and end of the pure originall. For the better performance whereof this is to be noted that euerie deriuable word endeth either in a vowell or in a consonant. As for the consonant ending, the addition to it is allwaie one. In the vowellish ending, there is more varietie, bycause the end thereof is sometime in a single vowell, sometime in a diphthong, and the single vowell is sometime silent, sometime sounding, all which giue cause of obseruation in the putting to of the additions, as shall appear when the additions be known, which sometime bring furth adiectiues, sometime substantiues, sometime different numbers, sometime different persons. The *derivate* substantiue terminations be com-

*Substantiue
terminations.*

monlie these, nesse, as *madnesse*, ship, as *workmanship*, age, as *cosinage*, dom, as *freedom*, *kingdom*, th, as *length*, *strength*, *welth*, *helth*, *truth*, let, as *chaplet*, hood, as *womanhood*, rie as *knauerie*, all, as *refusall*, *denyall*, ance, as *desiance*, ing, as *chambring*, tie, as *frailtie*, onelesse that com of the enfranchised substantiues, ment, as *punishment*, yer, as *lawyer*, er, as *writer*, our, as *demeanour*. The *derivate* adiectiue terminations be commolie these, lie, as *fatherlie*, *monthlie*, *wiselic*, an, as *Italian*, *Grecian*, *Roman*, ish, as *Scotish*, *campish*, *kentish*, where the single consonant scrueeth both the syllabs, without dubling, ie, as *witie*, *baudie*, *sandie*, without dubling the consonant, also the simple possessiue, s, as *Kings*, *Quenes*, *mothers*. Neither do I se anie cause where to vse *his*, sauing after words which end in s, as *Socrates his counsell was this*, *Platoes that*, *Aristotels this*, er, as *wi-*

*Adiectiue ter-
minations.*

Number ter-
minations.
Person termi-
nations.

- ser, est, as *wisest*, ing, as *louing*, ed, as *loued*, ght, as *taught*, thought, en, as *writen*, threaten, slain, contract for *slaien*, ashen, oken, birchen, the first participialls, the second materialls, ous, as *vertewous*. The *derivative* number terminations, es, s, n, as *musēs*, *wines*, *words*, *tops*, *oxen*, *howsen*. The *derivative* person terminations, est, as *louest*, eth, as *loueth*, ith, as *seith*. Which is when the simple endeth in the sharp, e, which maie not be extinguished, as the silent is in *thrine*, *wine*, *thrineth*, *wineth*, edst, as *louedst*. Now all these additions ar to be measured according to the ending of those words whereunto theie clasp, & be allwaie one, but where contraction shortneth them, and allwaie hole but for the silent, e, which is somtime drowned, when the addition beginneth with a vowell. The sustantive and adiective terminations serue for those *derivations*, which I call *substantiarie*, the number and person, terminations for the *accidentarie*. In both
1. which these notes take place, first if it maie be that the primitive be written hole, & then the addition put to it, nothing being like to let it, saue contraction which shortneth, and the beginning vowell in the addition defacing the ending, e, silent in the simple.
 2. Second, that where the addition is but a simple, s, after consonants, we maie vse either of the finall esses, s, or, e, as
 3. the pen shall require, *wrings*, or *wringe*, *trips*, or *tripe*. Thirdlie that vowels, diphthongs, and the ending, h, or, s, haue es in their *derivatiues*, as *daies*, *sees*, *pyes*, *varies*, *does*, *foes*, *tremes*, *newes*,
 4. *bowes*, *dawes*, *dishes*, *fetches*, *matches*, *howses*, *horses*. Fourth, that such plurall numbers as bear no additions, be no naturall
 5. *derivatiues*, as *lice*, *mice*, *fete*, *men*, of *lowse*, *mouſe*, *foot man*. That foren *derivations* haue respect allwaie to their own originalls, as *cōstruction*, *persecution*, *argument*, *abundance*, com not of *constrew*,
 6. *perſew*, *argew*, *abound*, but of their own latin primitiues. That the plurall, e, encreaseth no syllabs, but in the qualified, s, c, g, & sh, as *uses*, *cases*, *causes*, *graces*, *spaces*, *spices*, *scurges*, *surges*, *wishes*, *rishes*, *aches*. Where the passant, e, still resemblenth the quik, i.
 7. That for the right taking of our termination in *shon*, we ar to mark the naturall foren *derivation* verie carfullie, as *action*, *passion*, *reflexion*, *pronuntiation*, all which sound like to our *shon*. The *derivatiues* of words ending in the qualifying, e, kepe their forevowells sound, as *bake*, *baking*, *take*, *taking*. A number

of

of such notes as there in our tung, which I cannot intend to dwell on, bycause, I shew but the waie herein to others, if theie list to beat the path, my self minding a further labor. In these and such like considerations doth *deriuation* shew it self verie seruiceable for the right writing of our English tūg, which will appear more particularlie in the generall table.

Cap. XXI.

Of Distinction.

THis title of *distinction* reacheth verie far, bycause it conteineth all those characts, and their vses, which I called before signifying, but not sounding, which help verie much, naie all in all to the right and tunable vttering of our words and sentences, by help of those characts, which we set down, and se in writing. The number of them be thirtene, and their names be *Comma*, *Colon*, *Period*, *Parenthesis*, *Interogatio*, *long time*, *shorte time*, *sharp accent*, *flat accent*, *streight accēt*, *the seuerer*, *the uniter*, *the breaker*. Whose forces, & vses I will run thorough in order as theie are named. *Coma*, is a small crooked point, *Comma.* which in writing followeth som small branch of the sentence, & in reading warneth vs to rest there, and to help our breth a litle, as *Who so shall spare the rod, shall spill the childe.* *Colon.* *Colon* is noted by two round points one aboue another, which in writing followeth som full branch, or half the sentence, as *Tho the daie be long: yet at the last commeth euensong.* *Period.* *Period* is a small round point, which in writing followeth a perfit sentence, and in reading warneth vs to rest there, and to help our breth at full, as *The fear of God is the beginning of wisdom.* *Parenthesis.* *Parenthesis* is expressed by two half circles, which in writing enclose som perfit branch, as not mere impertinent, so not fullie concident to the sentence, which it breaketh, and in reading warneth vs, that the words inclosed by them, are to be pronounced with a lower & quikker voice, then the words either before or after them, as *Bycause we are not able to withstand the assault of temptation (such is the frailtie of our natur) therefor we praie God, that our infirmitie be not put to the basard of that triall.* *Interogation.* *Interogation* is expressed by two points one aboue another, wherof the vpper is som-

times croked which both in writing & reading teacheth vs, that a question is asked there, where it is set, as *Who taught the popin-aye to speak? the bellie*: These five charaëts, that I haue allredie named, ar helps to our breathing, & the distinct vterance of our speche, not ruling within the word, as al those do which follow, but by the word, & therefor com here in note, bycause theie ar creaturs to the pen, & distinctions to pronoue by, & therefor, as theie ar to be set down with iudgement in wri.ing, so theie ar to be vsed with diligence in the right framing of the tēder childes mouth. The two next concern the time, that is, the long or short pronouncing of syllabs, and ar not allwaie to be marked ouer that syllab, whereon theie shew their force, but with discre-
tion & vpon great cause for som manifest *distinction*, which rule we haue of the *Latins*, who vse their accents in that sort, and truble not their writing therewith, so much as the *Greekes* do, much lesse so much as the *Hebrewes*. The *long time*, is expres-
sed by a streight outright line, which being set ouer anie vowell or diphthong, telleth vs, that the same vowell or diphthong, must be pronounced long, as *repining, perūsing, repēting*. The *short time*, is expressed by an half circle opening vpward, which standing aboue anie vowell or consonant, signifieth that the same is to be pronounced short and quik, as *perfiting, naturall, periūrie, tormēter, carpēter*. In the other five I gaue no further note then that theie were to be well markt, euen for that theie were writen to such an end, bycause the matter of their periods and branching, whereof manie learned men haue writen hole treatises, belogeth not to this place, but onelie their form to the eie, and their vse to the ear, which tendeth to the qualifying of our voice. For these two *distinctions* of time, which shew their force in words of two or mo syllabs, as the accēts do in monosyl-
labs, I haue at this time to giue onlie som certain rules gathered vpon the dubling of our consonants, & the qualifying, e, which qualifying, e, is a great leader in the certaining of our tung, for manie vses, but cheselie for the time: My first rule is, that a nūber of our deriuatiues ar short in their last syllab saue one, euen where the vowell cummeth befor two consonants whether the same or other, as *perfitnesse, trauelling, penishnesse*, which argwe-
eth that their simples be such in natur as we call *trochees*, hauing the

Time.

Long time.

Short time.

I.

the first syllab long and the latter short, or rather pirrichies ha-
 uing both short, *perfit*, *peuſh*, *trauell*, *recòrd*, which differeth
 much frò *recòrding*, and *recòrder*, of *recòrde*, the ſpondè. Again
 thoſe primitiues which end in a quik diphthong do ſhorten the
 ſame diphthong in their deriuatiues as *ſellòw*, *ſollòw*, *hállow*, *ſel-
 lòwſhip*, *ſollòwer*, *hállowed*, whereas *allow*, *endow*, *delaie*, *enjoy*,
 bring furth, *endewed*, *allowance*, *anoyance*. Again if the primitiue
 ſimple word haue the qualifying, *e*, in the end, as the vowell
 before it is ſharp and long, ſo is it in the deriuatiue, as *pre-
 ſcribe*, *preſcribing*, *endure* *enduring*. If the primitiue or ſimple
 word haue not, *e*, in the end, the vowell before the laſt conſo-
 nant is ſhort & quik in both the primitiue & the deriuatiue, as
perfit, *perfiting*, *fortun*, *fortúnat*, *natur*, *natúrall*, oneleſſe the
 primitiues ſingle ending conſonant be dubbed in the deriua-
 tiue, as *concur*, *concurring*. In which caſe either of dubling the
 ſame conſonant, or of poſition by diuerſe, the ſyllab is ſomtime
 lóg, as *forbid*, *forbidding*, *transport*, *transporting*, ſomtime ſhort, as
goſpell, *goſpeller*, *còfort*, *còforting*. This ſhortneſſe or lèngth of time
 in the deriuatiues is a great leader, where to write or not to
 write the qualifying, *e*, in the end of ſimple words. For who will
 write, *natur*, *perfit*, *meaſur*, *treasur*, with an, *e*, in the end knowing
 their deriuatiues to be ſhort, *natúrall*, *perfitlie* *meaſured*, *treasú-
 rer*? & who will not write, *procure*, *endure*, *allure*, *endite*, *requite*,
 with an, *e*, finding their deriuatiues, *procúrer*, *endúrance*, *allúre-
 ment*, *endítting*, *requítall*, to haue the laſt ſaue one long? whereby
 the uſe of the qualifying, *e*, is more then moſt euident. Whence
 alſo; this generall rule for the writing thereof is to be gathe-
 red, that if ye deſire to know whether the qualifying, *e*, be to
 be written in the end of anie word or no, ye muſt uſe the help
 of ſom deriuatiue, whether of two or of mo ſyllabs, whereby
 the time and tune of the deriuatiue, the, *e*, or not, *e*, in the ori-
 ginall is perceiued. For if the deriuatiue be long and ſhrill, the
 primitiue hath, *e*, as *preſuppoſe*, *conclude*, *remoue*, *prepare* muſt
 be written with, *e*, bycauſe the laſt ſyllab ſaue one in *preſuppoſing*
conclúding, *remóuing*, *prepared*, is long. And again, *fortun* *profit*,
comfort, muſt haue no, *e*, bycauſe *fortúnat*, *profiting*, *comforter*,
 haue the laſt ſaue one ſhort. So likwiſe in biſſyllabs *pine*, *pinning*,
pin *pinning*, *mate*, *mating*, *mat*, *matting*. The like rule by conuerſiò

2.

3.

The qualif-
ing.e.

4.

will serue for time, that where the last saue one in the deriuatiue is short, the last in the primitiue is also short, as *comforting*, *ransaking*, *comfort*, *ransak*, and the contraries long. The other syllabs besides these for both time and tune in natur, follow the direction of the last syllab, as theie do also for the force of euerie vowell, diphthong, consonant or combination. Thus much concerning time at this time. The *sharp accent* is a streight line rising toward the right hand, which sheweth that the vowell or diphthong, ouer which it is, must be sounded sharp and high, as *rage*, *crépe*, *mine*, *hóme*, *púre*.

Accents,
sharp.

Flat.

Sreight.

1. The *flat accent*, is a streight line rising towards the left hand, which sheweth that the vowell or diphthong ouer which it is must be sounded flat and quik, as *rág*, *stép*, *thín*, *fór*, *stúr*.
2. The *streight accent*, is an vpright perpendicular line falling vpon som letter of dúble force to shew in whether kinde it is to be vsed, as *charaét*, *thin*, *giue*. For euerie of these thré accents, these rules ar to be obserued. That for cumbring of the lines and shew of difficultie, no accent is to be vsed but where nede is, and therefor where the accent is sene, the place is to be noted. That the sharp & flat accents ar onelie to be set vpon the last syllab, where the sharp hath manie causes to presét it self: the flat onlie vpon som rare difference, as *refùse*, *refúse*, *présent*, *présént*, *recòrd*, *recórđ*, *differ*, *différ*, *seuér*, *seuére*, and certain other of that sort,
3. which ar noted in the generall table. The streight perpendicular accent, serueth onelie for those letters, diphthongs and complements which be of dúble forces, and is set vpon them in their lesse vsuall force: bycause their common and vsuall is more thē their half naturall, and therefor not to be distinguished with anie accent.

The dúbled
forced letters.
C. F. T.

- The dúble forced letters be these, *i*, *o*, *ou*, *ow*, *c*, *f*, *g*, *s*, *ch*, *th*. Whereof *c*, *f*, and *t*, shall not nede anie expresse accent at all, bycause *c*, in hir weak force either goeth befoer *i*, or *e*, or hath the qualifying, *e*, following hir, as *hence*, *auance*, *once*, *pronounce*, which wilbe sufficient notes for, *c*. *F*, soundeth vpon the consonantish *u*, onelie in, if, the abuerb conditionall, and of, the preposition. *T*, is cosen to, *c*, onelie in enfranchised words, where a vowell followeth after, *t*, as *condition*, *faction*, *molestation*. Neither is, *s*, to be noted with anie accent, after, *l*, *m*, *n*, *r*,

or

or the silent, e, tho after them it sound still vpon the z, as *hills, brims, guns, cars, times, lines.*

Therefor the chiefe residence of the streight accent is ouer, i, in terminations in iue, as *giue, alíue, thríue.* Where the contrarie sound cheks, as *giue, line, fine, shruen.* Ouer, o, in terminations in *oue*, where, o, foundeth strong, as *loue, gróue, thróue*, where the contrarie sound cheks, as *loue, houe, aboue, moue.* If, o, com in anie place not allredie noted for, u, and of anie difficultie for *distinction*, the streight accent is to be set ouer it, as *móther* for a gírlie in difference from *mòther.* Ou, and ow, sound most commonlie vpon the, u, and therefor if the streight accent be put vpon the, o, as in doutfull cases it wold be, it is to be sounded full vpon the, o, and not, u. G, before, a, o, u, is out of contro- uersie strong, and therefor the difference is, when, g, cumming before, i, or, e, foundeth strong, which is contrarie to the naturall, or rather the *Romane* vse thereof, as in *gig, begin, giue, geld, gird, gek, gilt* and such other, where g, is somwhat manish, and therefor is to be noted with the strong accent, and thereby expelleth the, u, which is made for hir strong supplement, in *guy, guide*, and yet hath another note of hir own, which must haue som accēt, if this be vsed. For *languish, anguish language*, and such differ from *guy, and guesse.* But he that is acquainted with the *Hebrew* tung, will not meruell that a sillie point maketh a great *distinction* in the force of the same letters. S, betwene two vowells, is a maruellous deputie for, z, and therefor wold haue som handsom note, which will fall somewhat vnhandsomlie, the, s, being such a gangrell, onelesse the streight accent maie be conuenientlie set within the vpper bought, whereof, f, hath the like, thorow his verie hart. For in notes of *distinction* the most commodious charact is best currant. For ch, where it is strong the number is not manie, and therefor it maie well abide the perpendicular accent ouer the coplement, as *charact, archangell.* Th, is marvellous generall, and therefor in such generall words, as *the, this, that, therefor, thence*, and mo of that race, it nedeth not anie sensible distinction, where common vse will streight waie be the teacher. Howbeit in manie places it will proue nedefull to note the weak, th, with this streight accent, tho som generall rules maie

The chiefe places of nedefull accents.

I.

O.

Ou. ow.

G.

S.

Ch.

Th.

oftimes case it. As that when anie word, which is both a noun and a verb endeth in th, the noun soundeth strong, as *breath*, *mouth*, and the verb weak, as *sooth*, *breath*, *mouth*. And againe o, before, th, with, e, following next, soundeth vpon the weak side, as *mother*, *other*, *brother*. Therefor the perpendicular accent sitteth vpon the weak, s, and, th, vpon the strong, i, o, ou, ow, g, ch, where nede doth require. If anie wold haue two continent letters both to be noted with the streight accent, as giue, one betwene them both maie serue the turn by learned presidents in the like case. This rule of *distinction* must be somewhat curiously kept in the generall table, as the common master, & in the elemētarie reading, as the common introductorie.

The seuerer.

Thus much for the thré accents. The *seuering note* is expressed by two points, the one following the other, which being set ouer two vowells or the latter vowell in a diphthong declare that theie be to be referred to diuerse syllabs, whereas otherwise theie might belong to one, as *going*, *variētie*, *allied*, *vowell following*.

The vniter.

The *uniting line* is expressed by a long stroke betwene two syllabs, whereby it is ment that those two syllabs are par cells of one word, being seuered so either by chance thorough the writers ouersight, or vpo som particular consideration, as *for-think*,

The breaker.

fore-think. The *breaker* is expressed by two outright strokes one vnder another in the end of a line, and giueth vs to wit, that the word which it so breaketh is parted by full syllabs, whereof som be written in the line before: som in that which followeth, as *contra-rie*, *ma-gistrate*. Here is the rule of *composition* and right spelling to be considered. These points be theie, which I think most worthie the consideration in the matter of *distinction*, tho the particular argumēt maie sprede further.

Cap. XXII.

Of Enfranchisement

ALL the words which we do vse in our tung be either naturall English, and most of one syllab, or borrowed of the foren, and most of manie syllabs. Whereby our tung seemeth to haue two heds, the one homeborn, the other a stranger whereof either hath a great train following it. The causes of either

ther be these. While the inhabitants of our cuntrie neither en-
cūbred their braines with much studie, neither biffied their heds
with great trafik, neither pleased their fanties with far trauell,
theie vsed no other terms, the such as their own nede enforced
them vnto, which being allwaie fed with home occasions desi-
red no help of fore tungs, to viter those things with their words
which were deuised without their wits. But after that the desire
of learning enflamed studie, the longing for gain brought in
great traffik, the delight to range, did cause men trauell, new oc-
casions brought furth new words, as either more cunning made
waie to more terms, or as strange deuises did seke strange deli-
ueries. For when the minde is fraught with matter to deliuer, it
is still in pain yntill it haue deliuered, and therefor to haue the
deliuerie such, as maie discharge the thing well, and content all
parties, both by whom and to whom the matter is deliuered, it
seketh both home helps, where theie be sufficient, and signifi-
cant, and where the own home yeildeth nothing at all, or not
pithie enough, it craueth help of that tung, from whence it re-
ceiued the matter of deliuerie. Hence commeth it that we haue
our tung commonlie both stored and enlarged with our neigh-
bours speches, and the old learned tungs. A thing not proper to
vs alone, but commo to all those, which vse anie speche in mat-
ters more then ordinarie, naie in matters aboue the brutish.
The necessitie of these foren words must nedes be verie great
bycause the number of them is so verie manie, as it doth ap-
pear most plainlie by the generall table, where hole ranks
of *enfranchised* terms do match together in one front. To
whom we ar much beholden, for that theie vouchsafe to be
com English to seue our nede, as their peple ar to thank our
tung, for returning the like help, in cases of like nede, tho
their occasions to vse ours be nothing so often, as ours to vse
theirs.

This benefit of the foren tung, which we vse in ma-
king their termes to becom ours, with som alteration in
form, according to the frame of our speche, tho with the cor-
tinewing in substance of those words, which ar so vsed, that
it maie appear both whence theie com, and to whom theie
com, I call *enfranchisement*, by which verie name the words

*The cause why
our words be so
much borrowed
of the strāger.*

*What enfrā-
chisement is.*

That foren
words enfran-
chised ar to
yeild to our
writing.

that ar so *enfranchised*, becom bond to the rules of our writing, which I haue named before, as the stanger denifons be to the lawes of our cuntrie. And tho the learned *enfranchiser* maie somtime yeild to much to the fore, either for shew of learning, or by persuation, that it is best so, yet he doth not well, considering that the verie natur of *enfranchisement* doth enforce obedience to the *enfranchisers* lawes, not to be measured by his bare person, but by the *custom, reason & sound*, of his cuntries speche. And as vnaduised cunning, or not sufficiēlie aduised, doth plaie to much vpon the foren string, being verie loth to leaue out anie one letter, as *elemosinarie*, for *ammer*, *hospitall* and *viſtuall* for *spite vitle* and such other. So mere ignorance and not willing to learn, but presuming vpon it self writeth so vnwarilie, as as *whole*, for *hole*, which is manifest *greke*, & to begin with h, &c. And as it is verie good for our English man to know the force of his own naturall words, so it cannot be but good to know the foren, if the right in writing, be anie right worth waing, *signet*, for a litle *signe*, or *seall*, and *cygnet*, for a young *swan*, ar desiered that waie, In *signe*, g, soundes not, in *signify* it doth. Wherefor I think it best for the strange words to yeild to our lawes, by-cause we ar both their vsuaries & fructuaries, both to enioy their frutes, and to vse themselues, and that as near as we can, we make them mere English, as *Iustiniā* did make the incorporate peple, mere *Romanes*, and banished the terms, of both *latins* & yeildlings.

That it is best
to write foren
words, with
the English
letters after
the English
sound.

The vse of this *enfranchisement* is as large in our tung, as our nede is in deliuerie, which being capable of all arguments, makes vs subiect to all words. I know no other diuision of *enfranchised*, words, then after the tungs from whence we borrow them, as *Latin*, *Greke*, *Hebrew*, *Italian*, *French*, *Spanish*, *Dutch*, *Scottish*, &c. Which ar freid amongst vs, as the present nede of either them with vs, or vs with them, doth seew to be incorporate.

Rules to be ob-
serued in en-
franchising of
foren words.

Which we haue from which, it is not here so nedefull to declare, where the question is not of the substance & sense of the word, but of the right writing. And yet the generall table will shew that I haue not bene verie negligēt that waie. But concerning the writing, me think the cōmō mē ought to yeild therein

to

to the vse of those that be learned, least if theie will not, theie misse as foullie in the writing of them, as theie vse them madlie, in mistaking their meaning. And again the learned in their *enfranchising* them must nedes haue their eie, vpon our *proportio* our *accent*, our *deriuation* and such other, according to the *reason*, *custom*, and *sound* of our speche, reseruing that to the stranger which our tung cānot rule, as if ye once passe the third syllab, our tung is husht. To proue anie of these things by examples, which be euerie where so commō, it shall not nede. In this verie chapter of *enfranchisement*, tho I do not affect anie extraordinary forenism, yet how manie foreners am I constrained to vse? Verie, chapter, *enfranchisement*, affect, extraordinary, foren, forenism, constrained, vse, in this last sentence do easilie proue, that it were to foren from the matter, to seke examples of foren words. Wherefor to knit vp this note of *enfranchisement* in few words, the English rule for writing, must be the right thereof, tho it kepe still manie signes of a stranger, tho yet incorporat with vs, which rule the *Italiā* seemeth to obserue both wiselie and well. If ye write *philosophie*, ye write to much vpon the foren, if *filosohie*, not to much vpon the English. If ye will nedelie kepe the clear foren, it were good to vie the ordinarie premunition, (that it is so written in the primitiue tung.) And whereas the learnedder sort, as *Tullie* him self, allow not the enterlacing of *Greke* words in *Latin*, the meaning of that their saing tendeth to this my conclusion. For if we haue of our own, as significant and as proper, what nede a rich man to be a thefe? If we haue either none or not so toward, why in our own nede, shall we not *enfranchis* forenners? If we mean to vse them but for a time, or to som end the premunition will be our warrant. If we mean to make them ours, then let them take an othe to be trew to our tung, and the ordinances thereof. If this point be not agreid on, great inconueniences will follow, and all the rules, which be kept in our tung, must take exception against the foren, or the foren aginst them, when theie com to the writing.

Wherefor it will proue best for all parts, that our tung, & the rules of hir right writing be made the generall right. For the naturall words, the propertie is hir own, for the foren the vse

is hirs, and therefor the handling of them to hir own best.

Neither must anie learned man think it strange to write foren Englished terms after an English ear, tho it be contrarie to his acquaintance, seing it is not contrarie to the custom of his cuntrie. Neither is it anie embasing to learning, to lend the common man the vse of his learning, tho he kepe the substance: neither yet both to se, and suffer the learneddest terms that he hath, to com vnder an English hand, seing there is no dishonor ment them, where theie be made peres to our own. Thus much at this time concerning the right writing of foren words, when theie becom ours to vse, and attire themselues to the English complexion, which we our selues think reasonable well of, and I as well as anie, what account soeuer my thinking maie be of, in such an argument, as I haue thought thus much of.

Cap. XXIII.

Of Prerogative

I Said before, that those men, which will giue anie certain direction for the writing of anie tung, or for anie thing else, which concerneth anie tung, must take som period in the tung, or else their rules will proue vnrule. For euerie tung hath a certain ascent from the meanest to the height, and a discent again from the height to the meanest, the one in the remouing kinde, as the other was in mouning. And as in the ascent it is not yet com to the assurance of note, bycause it is not thorouglic artificiall, so in the discent it growes not worth the noting, bycause it becoms rude again, and in a maner withered. Hence commeth it, that *Demoſthenes* his age is the prince of *Grece*, *Tullies* age the flour of *Rome*, whose tungs if learned writing had not commended to the tuition of books, theie had ben of small worth, naie of no remembrance, long before this daie: as the spokē tungs of the same soils beginning in their daies to change, be now quite altered, or at the least nothing like that, where the carnation grew, tho full of good flowers in an other kinde. So that kooks giue life where bodies bring but death. Mark the *Greke* or *Latin* writers before, and
after

after those mens ages, and by comparing them with these, ye shall see the odds that I speak of, and the one to rule to be ruled, the other departing from their rule, and yielding to a change. This period of mine, and these risings to mount, as the dismounting again, till decay ensue, do give vs to wit, that as all things else, which belong to man be subject to change, so the tongue also is, which changeth with the most, and yet continueth with the best. Whereupon it must needs be that there is some soulish substance in euery spoken tongue, which feedeth this change, euen with perceptible means, that pretend alteration. For if any tongue be absolute, and free from motion, is it shrunken vp in books, and not ordinarie in use, but made immortall by the register of memorie.

This secret misterie, or rather quikning spirit in euery spoken tongue, and therefor in ours, call I *prerogative*, because when *sound* hath done his best, when *reason* hath said his best, when *custom* hath effected, what is best in both, this *prerogative* will except against any of them all, and all their rules, be theie neuer so generall, be theie neuer so certain. Whereby it maketh a waie to a new change that will follow in some degree of the tongue, if the writers period be chosen at the best. I cannot compare this customarie *prerogative* in speche to any thing better, then vnto those, which deuise new garments, and by law are left to the libertie of deuise. Hence cummeth it in apparell, that we be not like our selues any long time, tho the best & most semelie (like an artificial rule) do best please the wisest people. But by the waie is it not a maruell, that the period of a tongue, being so quik an instrument, shall continue longer, then the fashion of apparell, being a thing so thought on, & sadlie misformed? Vpon the like libertie in speche, to be his own caruer, come our exceptions against our generall rules. Hence cometh the writing of *com*, the simple with, o, the compound with, u, *cum* fort *cumpasse*. Hence, *whom*, & *most* sound like, *rome* & *roste*, tho not qualified with, e. Hence cometh it that, *enough*, *bough*, *tough* & such other primitiues be so strangely written, and more strangely sounded. Whereby *prerogative* seemeth to be a quiksilver in *custom*, euer stirring, and neuer staied tho the generall *custom*, as a thing of good staie do still offer it self to be ordered by *rule*, as a nere friend to *reason*. This stir-

ring quintessence the leader to change in a thing that is naturallie changeable, and yet not blamed for the change, som not verie well aduised peple, esteeme as an error, and a priuat misuse contrarie to *custom*, bycause it semes to be a verie imperious controller, but theie ar deceiued. For in dede this *prerogative*, tho it chek generall conclusions, thorough priuat oppositions, yet that opposition came not of priuat men, but it is a priuat thing it self, and the verie life blood, which preserueth tungs in their naturall best from the first time that theie grew to accout, till theie com to decaie, & a new period growen, different from the old, tho excellent in the altered kinde, and yet it self to depart, and make roum for another, when the circular turn shall haue ripened alteration.

I take this present period of our English tung to be the verie height thereof, bycause I find it so excellentlie well fined, both for the bodie of the tung it self, and for the customarie writing thereof, as either foren workmanship can giue it glosse, or as homewrought hanling can giue it grace. When the age of our peple, which now vse the tung so well, is dead and departed there will another succede, and with the peple the tung will alter and change. Which change in the full haruest thereof maie proue comparable to this, but sure for this which we now vse, it semeth euen now to be at the best for substance, and the brauest for circumstance, and whatsoeuer shall becom of the English state, the English tung canot proue fairer, then it is at this daie, if it maie please our learned sort to esteeme so of it, and to bestow their trauell vpon such a subiect, so capable of ornament, so proper to themselues, and the more to be honored, bycause it is their own. The force of *prerogative* is such as maie not be disobeied tho it seme to disorder som well ordered rule, and cause som peple wonder which weie not the cause.

Wherefor when anie note shall com in place quite contrarie to the common not *custom*, but precept, then must we nedes think of *prerogatives* power, a great princeesse in proces, and a parent to corruption, but withall intending to rase another *Phenix* from the formet ashes. Which *prerogative*, who soeuer he be, that will not graunt to anie tung, denyeth it to haue life, onelesse his meaning be, by registriug som period in it of most excellent

excellent note to restraine *prerogative*, and to preferue the tūg, which he enrolleth by writing from the peples prophaning, by making of it learned, and exempting it from corruption, as our book lāguages be, whose rule is so certain, as theie dream of no change. This *prerogative* and libertie, which the peple hath to vse both speche and pen at will, is the cause, and yet not blamed therefor, why the English writers be now finer, then theie were som hundreth yeares ago, tho som antiquarie, will take the old writing to be finer. But the questiō is wherein finenesse standeth. So was *Salust* deceued among the *Romans*, liuing with eloquent *Tullie*, and writing like ancient *Cato*.

But in one generall word to tuch both this *prerogative*, and my other six rules, with the verie generall method, wherewith I haue traced the right of our writing, I do take them all to be verie well grounded, neither is there anie thing at all, set down by me in waie of obseruation concerning the tung, be it neuer so strange, or rather seme it neuer so strange, but it is as artificiall, and of as sure note, as the best language is. Which I shall not nede in this so petie a principle to proue by particulars, neither to raise vp again a sort of horieheded writers, both grammarians and greater in the verie best speeches, from out of their graues to subscribe to my rules. It is enough for me that the learned find this trew in their own trauell, and that the vnlearned be content to beleue the learned, that I vtter a truth, tho I bring not in a *Priscian*, or anie *Priscianlike* ortografer or anie of the twelue old grammarians likned to the nine muses and the thre graces in the *Latin* tung. Which tung I rest still on, as commonlie best known to our bookish peple. That my cuntrie *custom* doth fight stoutlie for me, that euen *sound* it self is sound of my side, and that the best *reason*, is my greatest frind, naie my verie good Ladie, no man I hope will deny me, being so redie to content him, but more redie to procede, and perform mine enterprise.

In this writing *prerogative*, the verie pen it self is a great doer and of maruellous autoritie, which bycause it is the secretarie alone, and executeth all, that the wit cā deliuer, presumeth therefor much, & will venter as far, as anie counsellor else, of what soeuer calling, tho neuer against *reason*, whose instrument it is

That the learneddest tungs agree with vs in this kinde of precept.

That the pen will haue a stroke in both fashioning & vsing the letters.

to satisfie the sight, as the tung doth the ear. *Custom*, (whose charge *prerogative* is, as the pen is his conueier) fauoreth the pen excedinglie much, and will not stik to stand to it, that a dash with a pen maie hold for a warrant, where both dispatch for spede, and grace for fair letter bid the pen be bold. Hence cummeth it that so manie zeds in our tung ar herd, & so few sene, for dexteritie and spede in the currantnesse of writing And as the pē can do this, so I do take it that our verie tung vpō *prerogative* for smoothnesse, vseth the z, so much for , s, & the weak, th, the vwish, o, and such others of the duble sounds.

But it maie be said that all our exceptions of most reasonable *prerogative*, maie be well reduced to the generall form, as why not *whome*, *moste*, *whear*, *thear*, *bear*, and a number such, as well as, *home*, *coste*, *fear*, and such, which I contrarie not at all, tho I se som difficultie in altering that, which our *custom* hath so grasped. And it were to much almost to require that of anie wise and learned man, so to arrest exceptions, cheslie in such a thing, as will not proue a standard, tho he that wisheth this, seme to conceiue such a thing, which tho it were granted, yet wold it break out again furth with som other waie, and cause a greater gap. Bycause no banks can kepe it in so strait, bycause no strength can withstand such a stream, bycause no vessell can hold such a liquor, but onelie those banks which in flowing ar content to be sometimes ouerrun, onelie those staies which in furie of water will bend like a bulrush, onelie that vessell which in holding of the humor, will receiue som it self, as allowing of the relicc. If anie ignorant pen, either ignorantlie, or vpon ignorant ground, tho pretending knowlege and good resolution, do offend against *reason*, and intrude vpon *prerogative*, that is no right quill, neither auowed by me, as neither that currant is to be called *custom*, which holdeth by vsurpation, neither that cause to be couēted *reason*, which hath other beginning, then right knowlege, or other ending, then the natur of that thing, wil seme to admit, for whom that *reason* speaketh. And certainlie whē I cōsider the thing depelie, as my thoughts in this case haue not bene slight, neither mere superficiall, I cannot se, when these imperfections be remoued, which still companie perfection, and by easie notes maie easlie be remoued,

with

with cōtentmēt of the wise, tho with the wonder of som, which ar blinded with their own, but that our tungs *prerogative* maie full well take place, & the pen also his, considering our *custom* is becom so orderlie, as it maie well be ruled, without either chopping or changing of anie letter at all, or otherwise praing aid of anie forē inuentiō, more thē I haue set down, & said enough of.

These be the notes which I promised to giue for the ordering of our tung, & the right writing thereof, wherein if I haue hit right, the right will be my warrant, yea tho it seme not right to som, wherein I comfort my selfe tho I content not all. *Aristides* once made an oration to the peple of *Athens*, and was wonderfullie well liked, euē with som clapping of hands, or som popular shout, which generall liking he so misliked, as he asked som frind, who stood next vnto him, what ill he had spoken, bycause it was so liked, as if it were not possible for anie good thing to win general liking, tho the right be rightlie honored of hir own children, as our greatest & best orator in scriptur speaketh. But as it shall please God, so shall my trauell take place if it please, I will be glad, if it please not I will not fear, so the displeased partie be no principall best. I wold neither be an *Herod* to be eaten with lice for the puf of great allowance, neither yet a *Cicero* to shrink in *Muloes* right, for either crashing of armor, or craking of speche, my argumēt being such, as wil bear it self out, & my pacience such, as can abide time till either other mē se me & allow if I deserue, or my self se my self, and amend mine own misse. It is an easie thing to find fault, & therefor much vsed, it is hard to iudge right, and therefor not ordinarie. If learned secretaries will bede their pē, & skillfull correctors be charie of their print, neither will these things seme strange, neither *prerogative* be pointed at, but euerie right in writing be mesured by right in iudgement. And in verie dede as I said before, all my notes do more concern the pen, and the dispatch there, then the print and his statarie form. Now will I set down the generall table, which will supply all that by particular words, whatsoever is wanting in my generall precept.

Cap. XXIII.

The use of the generall table.

Six causes to
proue the vse
of the table.

1.

Multitude of
examples.

2.

Perfiting of
proportion.

3.

A catalog for
enfranchisment

4.

A supply to
manie wants.

AS I promised before, so now I will knit vp this argument of right writing with a generall table, wherein I haue gathered the most of those words, which we commonlie vse in our hole speche. Which table I take to be verie proper to this purpos, and vpon fundrie causes. First for the confirming of my rules, with multitude of examples, which I proued with som few naie oft with som one, when I set them first down: a thing both plane, to enstruct a reader, & also pithie, to enforce a rule by vertew of number.

Secondlie, for the perfiting of *proportion*, a great officer in directing the pen, as being chiefe marshall to set words in araie, according to their sounds. Which sounds bewraing themselues best in the last syllabs, as being therefor best hard, bycause theie ar last said, recommended themselues therein to the rule of *proportion*, tho not without both nede, and hope of further help, for the first and midle syllabs, to haue their *proportion* thereby full and sutable in all. Which help this table promiseth, as precise-ly examining the beginning of words by order of the letter, as *proportion* sought out the ending thereof, by likenesse in sound. Which two syllabs, the first and last being certainlie known, if there be no mo, then all be known. But if there be mo, where the extremities be certain, the midle maie be sene.

Thirdlie the *enfranchised* words, which we borow of the foren, being a great parcell of our ordinarie speche, bycause we deal so much with such matters, as enforce vs thereunto, while we vtter that which we learn, as theie do of whom we learn, not hauing of our selues to expresse that in speche, which we haue but of others to execute in dede: such a generall table is a conuenient gide to deliuer them to our eies. Wherewith to cloie the rule of *enfranchisement*, where som few maie serue by waie of example, were either to duble them, if theie be in both, or to lame the table if theie be but in the rule: both great ouersights. Wherefor contenting the rule with sufficient number, to make it plane, I haue vsed the table for a common treasurie where to laie vp all.

Fourthlie the affinitie betwene the rule, which examineth the generall direction by particular proufs, & the particular poufs, which range themselues in order, by generall directiō, is so near and

& so great, as it cannot otherwise be, but that manie things will fall out in examining the table, which proues by particular, whereby the rules shalbe helpt: besides their confirming in natur of example: as the rules themselues, which direct in generall do offer that assurance, whereby the table shalbe staied, besides the sorting of particular words, into proportionat ranks.

Fiftlie and last, the generall table is a mean to help ignorāce, and a waie to ease cunning. For the ignorant man, which cannot iudge of sounds by finenesse of his ear, will soon discern forms by sharpnesse of his eie, & quicklie finde out the vse of a table, tho he seldom fele the sence of a rule. And the skilfull mā also, which can iudge of a rule, if he haue time to read it, in want of leisure to read, maie haue recourse to his table, and so satisfy the sudain, till conuenient time will giue him leaue to studie. The table therefor being a thing of such commoditie, to confirm rules, to perfit *proportion*, to discouer *enfranchisements*, to supply all wants, to help ignorance, and to ease knowledge: I haue so framed it, I hope, both for store of words, and choice of notes, as it shall perform all this, whereunto it is said to be so profitable.

5.
*An help for
ignorance and
an ease for
knowledge.*

For the words, which concern the substance thereof: I haue gathered together so manie of them both enfranchised and naturall, as maie easilie direct our generall writing, either bycause theie be the verie most of those words which we commonlie vse, or bycause all other, whether not here expressed or not yet inuented, will conform themselues, to the presidencie of these. If my leisur wold haue serued, I wold haue sought out mo, but these maie seme enough, which both serue the thing, & discharge me. Who entending at the first to deal no lower, then the entrie to speche, vpo great occasiō haue bene forced further to deuise an Elementarie, a thing as different from my first purpos, as it is verie pertinent to the common profit.

*Of words in
the table.*

For the notes, besides the beginning letter, which I haue curiously obserued, both to find out most words by that kinde of method, and withall to perform that, which is required in a table, to direct him that sekes by order of the letter, I haue had speciall regard to mine own rules, that both table & rule agreing in one, my labour thereby maie sooner win allowance.

*Of notes in
the table.*

Therefor when fouer anie great cause of note doth offer it self, either in accent for *distinction*, or in change for *proportion*, or in strangenesse for *derivation*, or in writing for *enfranchisement*, or in propertie for *custom*, either in penning or pronouncing, bycause it reigneth in both: the accents ar set ouer the consonants or vowells, which require *distinction*: the changing of *proportion*, the strangenesse of *derivation*, the propertie of *custom* is presentlie noted: and the *enfranchised* words be first set down in their naked and naturall colors, and after writen so as our cuntrie doth clothe them, and our *custom* doth allow them.

That this is
the right waie
to certain the
trew writing of
our English
tong.

I.
The president
of best writers.

2.
The amend-
ment ought
not to alter
substance quite.

This haue I don, and thus, which whether it be the right waie, to direct our writing or no: that I leaue to other mens iudgement, contenting my self with these two reasons. First bycause I se those writers, which haue trauelled in other tungs, for the right writing thereof, whose labor also hath taken good effect, and euen at this daie doth gide all our studies, bycause their successe proueth the rightnesse of their waie, to haue cut this same course, and by examining ech syllab to haue certained all, not by rasing new charaects, but by ruling old *customs*.

Second, bycause he which quite altereth the natur of such a thing, as is said to be corrupted, doth not amend the old salt but tendereth vs a new substance, as subiect to blame, as the former was, naie oftimes more, the deformitie thereof appearing in the face, and the infirmitie thereof not able to bear age, as the other did, in whose roun it cummeth. Whereas in dede in such a case, where the substance maie remain, tho som error be stript, a good director will first sift the certain right from the supposed wrong, and in ruling them both call *custom* to counsell, from whom the right came, as all men know, and by whom the wrong must be helpt, as theie that mark, maie se.

But not to tary long in a matter so plane, and so examined before, this is most trew, that long and waking *custom*, in the matter of speche, wherein she commandeth without vsurpation, wherein she hath propertie without intrusion, and wherein she deals not without consideration, of force must haue hir im-

imperiall voyce, when the question is, what currant were best, for directing of the pē. For that is no correction which wasteth the substance, but that washeth the accidents, and that in such sort, as the cuntrie *custom* will best admit, vpon former acquaintance.

Thus much haue I don for the right writing of our English tung, desiring my cuntriemen to think well of my labor, and themselues to trauell in furnishing out the rest, which I cannot deal with, if theie like of that which I haue hitherto don: if not, I wold be glad to be directed my self by som president of another, which shall taste of iudgement.

Mine own course doth carie me quite another waie, from meddling with such things, as this argument is: & yet not altogether so, but that where good cause shall offer occasion, and fit circumstance shalbe answerable to such cause, I wilbe verie redie to pleasur mine own cuntrie, to the vtmost of my power, yea euen in the middest of anie foren learning: Tho my drift be such, as I maie sooner minister occasion of much matter to such as will dwell vpon particular discourse, then my self digresse from that plat, which is alredie laied, being more then enough, to occupy anie one.

It were a thing verie praiseworthy in my opinion, and no lesse profitable then praise worthie, if som one well learned and as laborious a man, wold gather all the words which we vse in our English tung, whether naturall or incorporate, out of all professions, as well learned as not, into one dictionarie, and besides the right writing, which is incident to the Alphabete, wold open vnto vs therein, both their naturall force, and their proper vse: that by his honest trauell we might be as able to iudge of our own tung, which we haue by rote, as we ar of others, which we learn by rule. The want whereof, is the onelie cause why, that verie manie men, being excellentlie well learned in foren speche, can hardlie discern what theie haue at home, still shooting fair, but oft missing far, hard censors ouer other, ill executors themselues. For easie obtaining is enemy to iudgement, not onlie in words, and naturall speche, but in greater matters, and verie important. Aduised &

A perfit English dictionarie wished for.

considerat cumming by, as it proues by those tungs, which we learn by Art, where time and trauell be the compassing means, emplanteth in wits, both certaintie to rest on, & assurance to rise by. Our naturall tung cummeth on vs by huddle, and therefor hedelesse, foren language is labored, and therefor learned, the one still in vse and neuer will known, the other well known and verie seldom vsed. And yet continewall vse should enfer knowledge, in a thing of such vse, as the naturall deliuerie of our minde and meaning is. And to saie the truth what reason is it, to be acquainted abroad, and a stranger at home? to know foren tungs by rule, and our own but by rote? If all other men had ben so affected, to make much of the foren, and set light by their own, as we seme to do, we had neuer had these things, which we like of so much, we should neuer by comparing haue discerned the better. Theie proined their own speche, both to please themselues, and to set vs on edge: and why maie not we by following of their presidents be partakers of their praise? cōsidering the thing which we ar to deal in, of it self is so good, & the presidents, which to follow, to be so manie & so plane: as we can neither alledge anie want for direction, ne yet basenesse of argumēt, to diliuer vs from trauell. For the matter of speche is a thing well thought of, whether ye waie the words and the forces which theie haue, or the vttering thereof by pē & voyce. Naturall nede vpon mere vse, commendeth the voyce, delite in mere vse commendeth fair speaking. And voluntarie nede vpon more vse commendeth the pen, delite in more vse commēdeth fair writing. Which both ar so well esteemed of, as there be particular Arts, verie cunninglie deuised to beautify them both. We nede not to proue by *Platoes Cratylus*, or *Aristotles* proposition as by best authorities, (tho men be sufficiēt to proue their own inuentions) that words be voluntarie, and appointed vpon cause, seing we haue better warrant. For euen God himself, who brought the creatures, which he had made, vnto that first man, whom he had also made, that he might name them, according to their properties, doth planelie declare by his so doing, what a cunning thing it is to giue right names, and how necessarie it is, to know their forces, which be allredie giuen, bycause the word being knowen, which implyeth the proper-
tic

*That the matter of speche is worth the handling.
The pen and voyce.*

The properties of words.

tie the thing is half known, whose propertie is employd. Therefore the argumēt of words, speche, & pen being so necessarie, & the traueilling in them being no lesse comendable, he that will deal in that which I haue said, shall both help neede in others, & heape praise to himself, & yet do nothing without manifold presidēt. For amōg the Hebrewes, *Ionas, Judas, Kimchi*, among ^{3.} *The presiden-* the Grekes, *Eustathius, Fayorine, Pollux*, amōg the Latins, *Mar-* *cie of like dea-* *cus Varro, Nonius Marcellus, Festus Pompeius*, tho not these al- *ling.* lone, nor in these tungs alone, endeouored themselues to do that in their tungs, which I wish for in ours, expounding their own words by their own language. The *Italian*, the *Frenche*, the *Spanish*, at this daie vse the like naie theie go further, and make particular dictionaries euen to particular books, as *Iohn Boecace* alone hath a dictionary for himself in the Italian tung. Now if such like English wits, in whom both learning and labor do concur, wold do so much for our tung, as these and the like haue don for theirs, naie as euen learners haue don, for those same tungs, which theie haue gained by labor, as *Stephanus, Perot, Calepine*, for the latin and others for other: we should then know what we both write and speak: we should then discern the depth of their conceits, which either coined our own words, or incorporated the foren. Whereas at this daie: we be skillfull abode and ignorant at home, wondring at others not waing our own. Thus much at this time cōcerning these things, now must I to my table.



THE GENERAL TABLE.

CAP. XXV.

A.	<i>abhorreddest.</i>	<i>absents.</i>	<i>accessible.</i>
<i>Abaic.</i>	<i>abhordest.</i> <small>Contr.</small>	<i>absent.</i> }	<i>accession.</i>
<i>abandon.</i>	<i>abhorreth.</i>	<i>absent.</i> } <small>Distia.</small>	<i>accidence.</i>
<i>abase.</i>	<i>abhorring.</i>	<i>absolue.</i>	<i>accidences.</i>
<i>abash.</i>	<i>abide.</i>	<i>absolute.</i>	<i>accidentarie.</i>
<i>abashment.</i>	<i>abidst.</i> <small>Contrat.</small>	<i>absolution.</i>	<i>accident.</i>
<i>abate.</i>	<i>abid.</i> <small>Contrat.</small>	<i>absolutelie.</i>	<i>accidents.</i>
<i>abatement.</i>	<i>abidst.</i> <small>Contrat.</small>	<i>absolutenesse.</i>	<i>accommodat</i>
<i>abbacie.</i>	<i>abiden.</i>	<i>abstain.</i>	<i>accompagne.</i>
<i>abbesse.</i>	<i>abieet.</i>	<i>abstinence.</i>	<i>accompanying.</i>
<i>abbie.</i>	<i>abilitie.</i>	<i>abstinent.</i>	<i>accomplish.</i>
<i>abbot.</i>	<i>abiure.</i>	<i>abstinencie.</i>	<i>accomplishment.</i>
<i>abbreviate.</i>	<i>abiuration.</i>	<i>abstract.</i>	<i>accomplisht.</i> <small>Cont. for.</small>
<i>abbreviation.</i>	<i>able.</i>	<i>absurd.</i>	<i>accomplished.</i>
<i>abridge.</i>	<i>ablenesse.</i>	<i>absurditie.</i>	<i>account.</i>
<i>abridgement.</i>	<i>abode.</i>	<i>absurdnesse.</i>	<i>accountant.</i>
<i>abllridgest.</i>	<i>abodest.</i>	<i>abundant.</i>	<i>accountable.</i>
<i>abbridgst.</i> <small>Contr.</small>	<i>abodst.</i> <small>Contr.</small>	<i>abundantlie.</i>	<i>accord.</i>
<i>abridgeddest.</i>	<small>The originall sound contravening in the contract.</small>		<i>according.</i>
<i>abbridgst.</i> <small>Con.</small>	<i>abolish.</i>	<i>abundance.</i>	<i>accordinglie.</i>
<i>abridged.</i>	<i>abolished.</i>	<i>abuse.</i> }	<i>akecorn.</i> <small>If an ake, or an oke.</small>
<i>abridgd.</i> <small>Contr.</small>	<i>abolisht.</i> <small>Contr.</small>	<i>abused.</i>	<i>accrew.</i> <small>Enfran.</small>
<small>The g in contraction contravening weak, from the qualifying. e.</small>		<i>abused.</i> <small>Contrat.</small>	<i>accurse.</i>
<i>abbut.</i>	<i>abolishment.</i>	<i>aby.</i>	<i>accursed.</i>
<i>abbutting.</i>	<i>abominable.</i> <small>Enfr.</small>	<i>abying.</i>	<i>accuse.</i>
<i>abce.</i>	<small>Of omen without, h.</small>	<i>Accent.</i>	<i>accusation.</i>
<i>abecedarie.</i>	<i>abomination.</i>	<i>acceming.</i>	<i>accusatine.</i>
<i>abet.</i>	<i>about.</i>	<i>accept.</i>	<i>accusatorie.</i>
<i>abettor.</i>	<i>abound.</i>	<i>accepting.</i>	<i>accustom.</i>
<i>abdicate.</i>	<i>aboue.</i>	<i>acceptable.</i>	<i>accustomable.</i>
<i>abhor.</i>	<i>abricot.</i>	<i>acceptance.</i>	<i>ace.</i>
<i>abhorrest.</i>	<i>abrode.</i>	<i>acceptation.</i>	<i>ache.</i>
<i>abhorst.</i> <small>Contrat.</small>	<i>abrogate.</i>	<i>acception.</i>	<i>achine.</i>
	<i>abrogatest.</i>	<i>accesse.</i>	<i>acknowledge.</i>
	<i>abrogatst.</i> <small>Contr.</small>	<i>accessarie.</i>	<i>acquaint.</i>
	<i>absence.</i>	<i>accessorie.</i>	<i>acquaintance.</i>

acquite.	admonition.	Afaire.	aggrauation.
acquit.	adnihilate.	affaires. } Enfranc.	aght.
acquittance.	adò. } Distinct.	aserd.	agilitie.
act.	a-dò. } Enfranchif.	affable.	aglet.
action.	adiew. }	affabilitie.	agnail.
actine.	adem. }	affect.	ago.
actiuitie.	adopt.	affection.	agonie.
actuell.	adoption.	affectate.	agreat.
actuarie.	adore.	affectation.	agré.
Ad.	adoration.	affinitie.	agréable.
adamant.	adorn.	affirm.	agrément.
added.	adorned.	affirmation.	agrees.
adder.	aduance.	affirmatine.	agréued.
addict.	aduancement.	affirmance.	Ah.
addis.	aduantage.	afflict.	Aid.
adresse.	aduantageous.	affliction.	ail.
adiacent.	aduentur.	afford.	ails.
adiectine.	aduenturous.	affy.	ailwood.
adiure.	aduerb.	affyance.	aimount.
adiurement.	aduerbiall.	affyanced.	air.
adiurd. ^{Contrac}	aduerse.	afraie.	Ake.
adiourn. ^{Enfranc}	aduersarie.	afraid. ^{Conti.}	aker.
adiourment.	aduersitie.	afraie d.	aking. } Compos.
adiournth. ^{Con}	aduertis.	afresh.	a-king. }
adle.	auertis-ment. ^{De}	after.	aketh. } Comp. in
admeasurment.	aduise. } Distinct.	afterdeal.	a-kith. } quik.
administer.	aduise. }	afterward.	a-kin.
administration.	advised.	afterwit.	Alabaster.
administrator.	advisedlie.	afterwise.	alate.
admire.	adulation.	Again.	alacritie.
admiration.	adulterie. }	agamst.	al-arm. ^{Enfranc.}
admirall.	adulteror. }	agar.	Helas. } Enfranc.
admiraltie.	aduoutrer. ^{Enfr.}	agast.	alas. }
admissarie.	aduoutrie. }	age.	alb.
admission.	adulterate.	aged.	albeit.
admit.	aduocate.	agent.	alder tré.
admittance.	aduocatio. } Enfr.	agéw.	alderman.
admixtion.	aduoufon. }	agewish.	aldermanbérie.
admonish.	adnow.	aggrauate.	ale.
			T ij

alehouse.	ally.	amisse. ^{Disfranch.}	anoint.
alepot.	alliance.	amitie.	anon
alepoll.	almanak.	among.	another
alestake.	almarie. } ^{Enfranch.}	amongst.	answer
aleworm.	aumrie. } ^{Enfranch.}	amorous.	answerable.
alength.	almesse. } ^{Enfranch.}	ample.	antem
alegant.	aums. } ^{Enfranch.}	amplify.	antichriste.
alien.	almoner. } ^{Enfranch.}	amplification.	antidote.
alienation.	anner. } ^{Enfranch.}	An.	antedate
aliēned.	aloft.	ane.	antique } ^{Enfranch.}
aliēnd. ^{Contract.}	ālom.	anatomie.	antik } ^{Enfranch.}
alienate.	alone.	anatomicall.	antiquitie
alice.	alōnesse.	anchoue.	antiquarie
alce. ^{Contract.}	along.	ancient.	anuile
alike.	aloud.	ancientie.	Ape.
aline.	alouf.	ancle.	apase
all.	alter.	ancom.	apaid
allin	alteration.	and.	apart
although.	altercation.	andiron.	apish.
alwaie.	Am.	aneal.	āple
almost.	ame.	anger.	apōstat
alnage.	amase.	angell.	apostacie
alnager.	amased.	angine.	aposteme.
aln. }	amber.	angle.	apostemation
aun. }	ambergreace.	angler.	apostle
alhail.	ambition.	angerlie.	apostleship.
alphabet.	ambitious.	angrie.	apostlelike ^{Compos.}
allege.	ambiguitie.	angrilike.	apostolik ^{Derivat.}
allegorie.	ambiguous.	anguish.	apothecarie
allegoricall.	amble.	anchor. } ^{Enfranch.}	appall
allegiance.	amen.	anker. } ^{Enfranch.}	appald ^{Contract.}
allegation.	amend.	ane.	appalled
allie.	amends.	annis sede.	apparell
allote.	amendment.	animate.	appare
allotement.	amerce.	anniuersarie.	apparent
allow.	amercement.	annuitie.	apparence
allowance.	amiable.	annuall.	appeach
allure.	amiabilitie.	anoie.	appeal
allurement.	amis.	anoiance.	appear

appearance	arise	ascension	assignation
appertain	arithmetik	ascent	assignement
appertinence	arithmetically	assent } Distinct.	asseidgc
appertinents	ar'ge	ascertain	assise
appurtenance	arling	ash	assistance
appetite	arm	ashen	assistants
apply	arme } The qualifying	ashes	assuage
application	armed } Contra.	ashd } Contra.	associate
appoint	armed	ashamed	association
appointment	armehole	asked	assomon
appose	armepit	ast } Contra.	assoon
apposour	armor	askew	assouth
apposer	armorer	a-skew } Comp.	assure
apposition	armarie	aside	assurance
approbation	armorie } Enfranc.	a-squint	astonish
approche	arraie	asquare	astond } Contra.
appropriation	arraign	aslepe	astonica
approve	arras	asmuch	astrae
aprouements	arrasse } Enfranc.	a-smuch } Comp.	astrolabe
apt	arrerage	asp	astronomie
aptnesse	arrest	aspen	astronomically
apern	arrine	aspire	At
Arbor	arrow	aspiration	at-once } Comp.
arbiter	arrinall	aspirat	atonement
arbitement	ars	aspirt	attach.
arbitrarie	arssmart } Com.	asunder	attachement
arche	arsienersie	assure	attainder
ar'changel	arseter	assail	attaint
arkangel	arte } A noun.	assalt	attempt
archbishop	art } A verb.	asse	attend
archbishoprik	artichok	assehead } Comp.	attendance
archduk	artificer	assemble	attendant
archer	artificiall	assemblie	attendants
archerie	article	assents	attentine
archpirate	articulate	assentation	attire
argent	artillerie	assets } Enfranc.	atturnie
argew	As soon as } Distin	assiduous	atturnment
argument	s, z,	assiduitie	attribute
argumenting	ascend	assigne	atrap
			T ij

Avail.
available.
avance.
avant.
avantage.
avarice.
auburn.
audience.
auditor.
audit.
auditorie.
audible.
auenge.
auengement.
auentur.

The qualifying, e. v. v. anting.

auentured.
auer.
auermét.
augment.
augmentation.
aunt.
auoyd.
auoydance.
auow.
auouch.
auowrie.
autor.
autoritie.
autentik.
autenticall.
Aw.
awaie.
await.
awake.
awares.
award.
a-wry
Ax.

axt.
axlettré.
Azure.
azuré.

Contr. a.

Enfran.

B

Baie.
bab.
babe.
babie.
bāble.
bāble.
bablatine.
bablest.
abledst.
bach.
bachiler.
bacon.
baken.
bad.
b. dft.
baddest.
badge.
badger.
bag.
bagd.
baggage.
bagpipe.
baiard.
bail.
bailif.
bale.
bain.
bat.
bate.
bak.
bake.
baker.
bakbite.

Distin. a.

Contr. a.

Contr. a.

Contr. a.

bakfrind.
bakster.
bakt.
bakward.
balace.
balad.
bald.
balk.
balm.
ball.
ballet.
balance.
baldpate.
bamberie.
ban.
bane.
band.
banddog.
bandog.
bandie.
bang.
bandgdst.
bank.
banket.
bankrupt.
bankrout.
banner.
bannish.
bannishment.
baptism.
baptim.
baptise.
baptist.
bar.
bare.
barb.
barbarie.
barbarism.
barbarous.

Contr.

Contr. a.

Enfran.

Enfran.

barbell.
barber.
barbd.
bard.
bardge.
bardgemen.
barenesse.
bargin.
bark.
barker.
barking.
barlie.
barelie.
baron.
barn.
barnacle.
barrell.
barren.
barriers.
barrister.
barretter.
barrow.
barter.
basse.
base.
bashfull.
bashfulness.
basill.
basilisk.
basin.
basket.
bastard.
bastardie.
basté.
bastid.
basting.
bat.
battling.
bate.

Contr. a.

bat-

bating.	bearbreche.	beane.	benignitie.
battable.}	beard.	behavior.	bent.
batable.}	bearfoot.	behead.	bequeath.
battell.}	beast.	beheaded.	bequean.
batle.}	beastlie.	behilt.	bequiken.
batlemente.	beat.	behind.	beraie.
batter.	beaten.	behold.	bere.
battered.	beautify.	behap.	berene.
battered.}	beautifull.	behoof.	bereft.
battred.}	became.	behoue.	berie.
battring.	beche.	being.	beriall.
battrie.	bechap.	bek.	benerwik.
bath.	bechapt.	bell.	berwik. <i>Contr.</i>
bathe.	bechid.	bellweather.	berued.
batfoul.	bechide.	belch.	berent.
batfoulling.}	bed.	beldame.	beseche.
batfoulling.}	bedding.	belefe.	besame.
bauin.	bedred.	belene.	befet.
baubè.	bedlem.}	bellie.	beseidge.
band.	bedlame.}	bely.	beside.
bandie.	bethlem.}	bellous.	besides.
bandrie.	befe.	bellow.	beshrew.
bandkin.	befall.	belong.}	befmear.
bandrik.	befell.	he-long.}	befom.
baw.	befallen.	below.	befought.
baw,wawe.	befaln. <i>Contr.</i>	bells.	befpit.
baum.	befile.	belt.	befpew.
bank.	befilth.	betoned.	befpoid.
Bé.	before.	bench.	best.
bées.	beg.	bencher.	bestad.
beach.	begd.	bend.	bested.
beads.	began.	beneath.	bestow.
beadle.	be ger.	bener.	bet.
bengle.	be gile.	benefice.	bete.
beak.	begger.	beneficiall.	betanie.
beaken.	beggerie.	beneficiarie.	betake.
beam.	begon.	benefit.	bethink.
bean.	begummed.	beniamin.	betoken.
bear.	behalf.	benign.	betook.

beile,	birch	bleak	bodie
betroth	bird	blear	bodke
betrothed	birder	bleareje	boisterous
betraie	birdlime	bleat	bold
better	birt	bled	bolt
betwene	birth	blede	bolster
beuie	bissie	blek }	bolstered
beware	biscot }	bleke }	bone
bewail	basket } Enfran.	blemish	bonet
bewitch Derivat	bishop	blend	bond
bewraie	bit	blew	bondage
bewrap	bite	blind	book
beyond	bitter	blindnesse	boot
Biace	bitterlie	blindfild	bootie
bib	bitternesse	blink	bore
bible }	bitior	blinks	borne
bible } Diffina.	Blab	blirt	borrom
bich	blubberlip	blisse	bo
bichrie	blade	blissing	bosom
bid	bladder	blister	bosse
bide	blake	blok	boste
biden	biak	blokkish	bosting } e. Original
big	blakkish	blood,	bot
bigamic Enfran.	blame	bloodie	bote
bigger	blamewhortie	blossom	both
biggin	blane	blot	botes
bignesse	blanche	blote	boteman
bikker	blank	blow	botche
bikking	blanket	bloun	botcher.
bikring Conract.	blase	blubber	bottle
bill	blasing	blunt	bottom
bile	blaspheme }	blur	bottomlesse
billet	blasfeam } Enfr.	blush	bountie
billment Enfran	blasphemie	bluster	bountifull
billing	blast	blustering	boun
bin	blasted	blusting Com	boults
bind	bleath	Bob	bourd
binding	bleacht Con. ra.	bobbins	bourder
bing	bleaching	bode	bonr
			boush

bout h	brandish	bridegroom	brouse
bought	brankursine	bridemaide	bruse
bought	brasen	bridge	brused
bōw	brasier	bridgehouse	brush
bōw	brasill	bridle	brust
bōwes	brasse	brigandine	brusten
bōwes	brast	bright	brute
boll	brat	brightnesse	brutish
boul	braue	brik	Buble
bōwells	brauerie	briklaier	bucle
bowlls	brall	brikle	bucler
bōwcase	braun	briklenesse	bucled
bowling	breach	brittle	bud
bounsing	bread	brutlenesse	budge
box	break	brim	budget
boxtré	breakfast	brimstone	buf
boy	breaſt	brine	buffet
boyrie	breastplate	bring	bufle
boyer	breath	brink	bug
Brable	bream	brionie	buggerie
brabler	bréar	bristle	bugle
brace	breche	broche	bugloſſe
bracer	brecheleſſe	brode	buk
bracelet	bred	broderie	bukket
brache	bredth	broil	bukſtall
brag	brede	brok	bull
bragget	breſe	broke	bullace
braid	brend	broker	bulbating
braie	brent	broken	bulfinch
brain	breth	brokket	bullion
brainſik	brenitie	brooch	bulls
brak	brew	brood	bullok
brake	brewer	brook	bulruſh
brakkish	brewhouſe	broth	bulwark
bramble	brewis	brothell	bum
bramlin	bribe	brother	bums
bran	briberie	brought	bumbafe
branch	bribe brable	brow	bumbafte
brand	bride	brown	bumbacie
			Z

bun
 bunch
 bundle
 bungl:
 bungler
 bunglerlie
 bunting
 bur
 burden
 burgen
 burgesse
 burn
 burnd }
 burnt }
 burnell
 burnet
 burnish
 burrage
 burrough
 burst
 bursten
 bush
 bushell
 buskin
 busse
 bussard
 bustard
 but
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 butcher
 butler
 butter
 butterie
 butterfly
 buttresse
 buttoke
 button
 butwin
 buz.

By
 byer
 bypath
 bywaie
 byword

C

Cabin
 cabinet
 cabbish
 cable
 cade
 cadence ^{Enfr.}
 caf
 cassaie
 cage
 cagebird
 cake
 cak
 call
 calamitie
 caldron
 calender
 calf
 calm
 cam
 came
 cambell
 camell
 camfear
 camomile
 camp
 campish
 champion
 can
 cane
 canell
 cancell

canker
 cankerd }
 cankered } ^{Contra.}
 candle
 candlestik
 canon
 canonise
 canopie } ^{Enfr.}
 conopie }
 canuasse } ^{Contra.}
 canuast }
 canst ^{Contra.}
 cape
 cap
 capemerchant
 capable
 capabilitie
 capacitie
 capers
 caper
 capparison
 capper
 capering } ^{Contra.}
 capring }
 capitall
 capitulate
 capon ^{O, passant}
 caponise
 capitane } ^{Contra.}
 captan }
 captious
 captive
 captivitie
 captivate
 cappid } ^{Contra.}
 capt }
 capricorn
 car
 care

carbonarie ^{Enfr.}
 carbuncle
 carcasse
 card ^{Contra.}
 carde } ^{Deri.}
 carding }
 cardinall
 careful
 carfull
 carefulnesse
 carell
 caren
 caret
 cark
 carkenet
 carie
 carier
 cariage
 carle
 carmelite
 carnage
 carnall
 carnalitie
 carnation
 carawaie }
 caromaie }
 carp
 carpet
 carpetknight ^{Com}
 carpenter
 carpentarie
 cart
 cart }
 carting }
 carter
 carterlike
 carterlie
 carue
 caruer

caxton	Cease	chalk pit.	charger
case	ceder	cham	chark
cased	cell	chamber	charie
cast	cellar	chamberlane	chariot
cast	cellarage	chamlet.	charet
cash	celestiall	champ	charetter
casht	celebrate	champertie	charter
cask	celebration	champion	charm
casket	celebrutie	chamfering	charter
cassok	celerie	chandler	charterhouse
castrel	celibate	change	charterpatent
keistrells	censure	chanell	charnell
castle	ensor	chanon	chaste
casuall	enser	chance	chast
casualtie	center	chancell	chastitie
casualtie	centrie	chancemedlie	chastis
cat	centurion	chancellor	chastisment
cate	ceremonie	chaw	chat
catch	ceremoniall	chauntrie	chatter
catchpoll	ceremonialtie	chaunter	chausfinch
cater	certain	chaunt	chaldron
caterpillar	certained	chap	cheap
caterwalling	certify	chape	cheapen
cätle	certifying	chapell	chear
caudron	certificat	capellan	chearsfull
caue	certification	chaplane	chearsfulnessse
cauetie	certiorare	chaplet	chearie
canill	cesment	chapman	cheat
canillation	cestern	chaps	cheat bread
caniller	chaf	chapiter	chese
caucob	chafe	chapter	chefetain
candle	chafer	chair	chek
chaudale	chasingdish	charact	cheke
cause	chafering house	charcole	chekker
causer	chain	chard	chekmate
causie	chalice	chard	cherie
cantele	challenge	charitie	cherish
cantelous	challenger	charitable	cherubin
caution	chalk	charge	cheripin
			Z ij

Contra.

Contra.

Contra.

Contra.

Enfr.

Enfr.

Of census

Enfr.

Enfr. n.

Enfr.

Contra.

Enfr.

Enfr.

Enfr.

chese	chipt ^{Contr.}	chux ^{Ori}	clap
chesse	chipax ^{Conf.}	chuks ^{Plurall}	clapper
chesnut	chirch	Cicle	claret
chestane	chirchyard	cygnet ^{Enfran.}	clarion
chest	chirchwarden	cifer	clarify
chested	chirching	cifering	clark
cheuen	chirograph ^{Enfran.}	cimball ^{Enfran.}	clerk ^{Enfran.}
cheuorn	chirp	cinamon	clasp
chew	chirn	cipresse	clash
chewed	chit	cypresse ^{Enfran.}	clat
chewd	chitterling.	circle	clatter
chewet	chittie wren	circuit	clatter basket
chibboll	chok	circumlocution	clauē
chichlie	choke	circumcise	clauicord
chid	choler	circumcision	claw
chide	choleric	circumference	clawbak
chiden	cholericall	circumspett	clause
chik	chough	circumstance	clean
chiken	chop	cifers	clemencie
chiks	chose	cite	clenlie
chikens	choyce	citie	cleanlinesse
chikwede	choks	citation	clear
chill	choplotche	citisen	cleared
childe	choplogik	citern	cleane
childish	chomlie	citron	cleft
childer	chris̄m	ciuil	cleg
childeren	Christ	ciuitie	clense
children	christiane	Clad	clergie
childern	christned ^{Contract for}	clak	clew
chiltern	christened	claker	client
chiluer	chronicle	claiē	clif
chime	chub	clame	clift
chimer	chuf	clam	clim
chimere ^{Enfran.}	chuk	clammie	clime
chin	chune	clamor	climate
chine	churle	clamorous	clinch
chincowgh	churlish	clamp	cling
chink	chuse.	clamper	clinge
chip		clang	olink

clip	cod	collection	comparison
clifter	codpece	collecharie	compassion
glister	cof	collation	compatible
clod	coffin	collusion	compatibilitie
clog	cofer	colmouse	compear
cloie	cofret	colt	compell
cloied	coferer.	coltish	compendious
cloyster	cog	columbine	compendiarie
elok	cogger	colie	competitor
cloke	coif	colebrand	compile
close	coyt	colewort	complain
close	coin	com	complaint
closet	coiner	come	complexion
clot	cok	comecase	complices
cloth	coks	command	compound
clothe	cokes	commandment	compose
clothès	cokall	combat	compost
clothyer	cokker	combating	composition
cloue	cokkering	comédie	comprehend
clouen	cokkrell	commence	comprehension
cloun	cokkish	commencement	comprehensible
clounish	cokfight	commend	comprise
cloud	coknie	commendation	compromit
clout	cokneg	commendable	compromis
club	colander	comment	compulsion
clubbish	colap	commentarie	conceal
clubhead	culler	comete	concealment
clung	cole	commit	conceit
clumperton	cold	commission	conceiue
cluster	collet.	commissarie	concent
clutter	collet	commodious	consent
Cob	tolerak.	commoditie	concern
coble	colyer	common	concerning
cobler	col	commonaltie	conception
cobhead	collect	communitie	conclude
cobunt	collector	communicate	conclusion
cobweb	college	communication	concord
cocatrice	collegiate	compact	concordance
cokle	colle ge	compare	concubine

concupiscence	coniurer	contain	conuention
concur	coniuuration	contents	conuenticle
condemn	coniurate	contend	conuocation
condemnation	coniect	content	conuocate
condiscend	coniectour	contentation	convulsion
condition	coniectur	contentment	cook
conditionall	coniecturall	contempt	cookhold
conditionally	conquest	contemn	coop
conduct	conquer	contentions	cooper
cundit	conscience	contention	cop
confection	consecrate	contemptuous	copt
confects	consent	contemptible	cope
cumsits	consequence	continew	coped
confederate	conserue	continewance	copt ^{Contf.}
confederacie	conservation	continent	copartner
confer	consider	continence	coparcener
conference	consideration	continencie	coparcenerie
confesse	consist	contract	copie
confession	consistorie	contraction	cople
confidence	consolation	contradiction	coplement
confirm	consorte	contrarie	copihold
confirmation	consort	contrarie	copious
confiscate	conspire	contrarietie	copper
confiscation	conspirator	contribute	coppresse
conflict	conspiracie	contribution	coptank
confound	constant	contrise	corall
confute	constancie	contrite	corage
confutation	consirew	contrition	core
confuse	conster ^{Conts.}	controuersie	corde
confusion	constrain	controll	cōrdwaner
congeal	constraint	controller	coriander
congeald ^{Cont.}	construction	conueie	cork
congregate	consume	conueiance	cormerant
congregation	consummation	conuert	corn
congrew	consumption	conuert	corner
congruitie	consult	conuersion	cornet
congreuence	consultation	conuertible	cornish
coniure	contagion	conuiet	coronall
coniuir ^{Diffin. without e.}	contagious	conuent	corps

corps }	councell	crampiron	crimofin
corfe }	counsellor	cramok	criple
corporall	count	campring	crisp
corporation	counter	crank	cristall
corpulent	countenance	crane	cristalline
correct	counterfeit }	crane color	cringer
correction	counterfet }	crane shank	cringe
correspondent	counterpoys	crash	crok
correspondence	counterpoint	crase	crocodile
corroborate	counterchange	crased	crop
corslet	countercharge	cratch	cropt
corrupt	counterchek	crane	croke
corruptor	countermand	cranen }	croked
corruption	countermure	crain }	croffe
coſen	countrie	crall	croshom
coſinage	cour	creaſt	crowtocs
coſte	course	creak	cro
coſtemarie	court	crede	crôm
coſtif	courtyer	credence	crond
coſtiſneſſe	cow	credit	cronder
coſtard	coup	creditor	cromp
coſterd mungcr	cout	credable	crouk
cotage	coward }	credulitie	crown
cote	cowheard }	credulous	crouner
coten	cowſlip	crepe	crouch
couch	Crab	creper	crucify
couent	crable	crept	crucifix
couin	cradle	creſſes	cruches
coucie	craft	crenis	crud
couenant	craftie	crew	cruds
couer	craftſman	crewell	crule
couert	crak	creuet	crum
couerlet	crake	crib	crup
couet	craknell	crible	crupper
couetous	crakle	criell	cuſe
coul	crag	criket	crush
could	craggie	crikle	chrusht
couler	cram	crime	cuſt
counſell	cramp	criminatorie	cry

crying	curifanor	dale	dawn
cryer	currie	dam	dauning
Cub	currier	dame	Deacon
cube	currant	damn	deaf
cubit	currish	damnation	deafnesse
cucumber	curfed	damp.	deal
cudgel	curst	damp ^{Con}	dean
cud	curtesie	damask	deanrie
cuf	curtsie	damofel	dear
cukew	curtin	damfel	dearling
cull	curtain	damofen	death
culpable	curtall	damfon	debate
culuer	custard	dampish	debase
culuering	cushion	damage	debar
cum	custom.	dance	debonair
cumlie	customer.	dancing	decaie
cumber	customarie	dandie	decadence
cumberfom	cut	danger.	deceine deceit
cumlineffe	cute	dandle	deceafe
cumfort	cutpurfe	dank	deceased
cumfortable	cutthrore	dankish	decainer
cumpanie	cutler	dapper	decemuirat
cumpanion	cutlerie	dar	decent
cumpas	curforie	dare	decencie
cumpafes		dark	decide
cumpaffed		darknesse	decision
cumpaft		darling	decifer
Cun	Dab	dearling	decifring
cunning	dable.	darnell	decifering
cung'er	dace	darte	declame
cup	dad	dafle	declamation
cupboord	daddie	dash	declamatorie
cur	daffadill	dafie	declare
cure	dag	dafard	declaration
curb	dagle	date	dicline
curle	dagtail	daw	declination
curate	dagletail	daub	declenfon
curace	daie	daunt	decoft
curious	dailie	daughter	decoftion
	daintie		deceafe

decease	deirie	depend	detain
decrease	deintie ^{ai.}	deponent	deteſt
decrè }	dekt	depoſe	deteſtion
decrees }	dek	depoſition	detinew
dede	delt	deprave	determ
ded	dele	deprive	determin
dedicate	delite	deprivation	determination
dedication	deliver	deputie	deteſt
deduct	delaie	depute	deteſtable
deduction	delicate	dere	detract
deface	delectable	deride	detriment
defalt	delectation	deriſion	denide
defame	delegate	derive	deniſe }
defamation	delue	derivative	deniſe } ^{Diſtin}
defamatorie	deluer	derivation	denil ^{prop.}
defeat	delude	derth	denotion
deſeaſance	deluge ^{Enſt}	deſcant	denour
deſect	deluſion	deſcribe	denout
defend	deme	deſcription	dew
defence	demain	deſert }	dewtie
deſenſible	demand	deſert } ^{Diſtinct}	dewie
deſile	demean	deſerve	dewlap
deſlour	demeanor	deſire	dexteritie
deſraie	demur	deſirous	Diademe
deſraud	demure	deſiſt	diall
deſormd	deme	deſk	diamond }
deſormitie	den	deſolate	diamant }
deſy	deniſon	deſpare	diameter
deſyance	denounce	deſperate	diaper
deſine	denuntiation }	deſperation	dialog
deſinite	dent	deſpiſe	dible
deſinitive	dented	deſpite	dy }
degrè	deny	deſpitefull	dice } ^{Deti.}
degrees	deniall	deſtimie	did
degrade	depe	deſtinate	didopper
degradation	depth	deſtitute	diet
deirie	depart	deſtroie	differ }
deify	departure	deſultorie	differ } ^{Diſtina.}
deification		deſ	difference
			Aa

different	disanker	disloyaltie	distance
difficultie	disanull	dismissione	distill
diffue	disard	diffinisse	distinguish
diffuselic	disappoint	dismes	distinct
dig	disburden	decima } ^{Eof.}	distinction
digest	discend	dismaie	distresse
digestion	discent	dismaldaie	distrain
dignitie	discent } dissent }	dismantle	distribute
digresse	disension	dismember	distribution
digression	discharge	disobeie	dissuade
dill	discern	disobedience	disuse
dilate	disciple }	disorder	disunion
dilatorie	disple }	disparage	disuniting
dilatation	discomfort	disparagement	disse }
dilapidation	discumfit	dispatch	dizzie }
diligence	discumfiture	dispark	disworship
diligent	discord	dispend	ditie
dim	discrete	disperse	dine
dimmie	discretion	dispensation	diuerse
dimnesse	discontinew	disperple	diuersitie
diminish	discontinuance	dispeple	diuerticle
diminution } ^{Der.}	discountenance	dispaie	diuine
dimilance	discourse	dispose	diuination
din	discourage	disposition	diuinitie
dine	discouragement	displease	diuorce
dingle	discusse	dispraise	diuorcement
dint	disdain	disposse	diuision
diocesse	disdainfull	dispute	Do
diocesiane	disease	disputation	do
dip	disenherit	disquietnesse	dok
diphthong } ^{Enfran.}	disfigure	disquiet	dokket
disthong	disfigured	dissemble }	doctor
direct	disfranchis	disimulation }	doctrine
direction	disgrace	disolue	docilitie
dirige } ^{Enfran.}	disgise	dissolute	dodg
dirt	dish	dissolutenesse	dog
disagre	dishclout	dissonant	dodkin
disagrement	dishonest	distaf	dole
disallow	disloyall		dolt

dofin

dolfin	draught	dull	earlie
dominion	drawlatch	dulcimer	earle
dook	dread	dullard	earn
doom	dream	dump	ear
doomesdaie	dred	dumpish	earnest
don	dredge	dun	earth
door	dregs	dunstable	earthie
dor	drench	dung	ease
dormouse	dresser	dunghill	ease
dortor	dresser	dungeon	easment
dormitorie	drigh	dure	east
dosen	drine	durance	easter
dote	drinil	during	eat
doterell	drift	dust	eanes
dotrell	drink	dustie	eawe
doth	drip	dusk	Eb
dotage	drippingpan	duskyish	Ech
dormiks	drone	Dwarf	echone
doue	drop	dwel	eche
dow	dropsie	dweller	echer
dowrie	drosse	dwale	eclipse
dout	drone	Dy	ecclesiasticall
doulasse	drown	dyer	Eddie
doun	drousie		edgeling
dounward	drought		edict
dought	drunk		edify
doughtie	drunken		education
Drab	drudge		Effect
draf	drumledorie		effectuall
drad	drum		effeminate
drag	drumslade		efficacie
dragon	dry		eftsoon
draiman	Dub		Eg
drake	duble		eglantine
drawe	dublet		egresse
drank	duk		Eic
dram	duke		eien
draper	dug		eiebric
draw	duchie		eight
			Aa ij

E

E, making the first sillab alone is a latin preposition, as *edict*, *enect*. The affinity betweene, e, and y quik i, causeth a duple serch in the table, *intent*, or *entent*

Eager
eagerlie
eagle
ean

eightene	emmet	enform	entralls
eightie	empare	enfranchis	entreat
either	emperor	enfranchisement	entreatie
Ell	empire	enflame	enniron
ele	empeach	engender	enure
elbow	emplant	engine	enuie
elder	employ	engrate	enuious
elect	employment	engraf	Epitaph
election	emply	engrosse	epitome
electuarie	empouerish	engroser	epistle
elegant	empouerishment	enlarge	epicure
elegancie	empoison	enioin	Equitie
elephant	emprison	enough	eqnall
elefant	emptie	enjoy	equalitie
eleuen	emptinesse	enquire	Er
element	Enchant	enquest	erand
elementarie	enchantour	enrage	erect
elicampane	enchantment	enrich	erection
elm	enclose	enroll	error
elf	enclosure	enrolment	erronious
elues	encline	ensample	escape
eluish	encounter	enseam	eschcat
eloquent	encourage	entangle	esch eater
eloquence	encrease	entend	eschew
else	encroche	entent	especiall
elsewhere	end	entér	espy
Embassador	endlesse	entér	esquier
embassage	endenor	entèrred	establiſh
embasie	endew	entèred	estate
embosse	endif	entire	esteme
embrace	endite	entred	estimation
embrew	endited	enterfear	estimate
embroder	enditement	entermedle	estrange
embroderer	endow	enterprise	Eternall
embush	endowment	entertain	eternitie
embushment	enduce	entice	Euangelist
embuscado	enemie	enticement	euangelicall
emrods	enimitie	entrance	eue
aimorhords	enforce	entrap	euen
			euenſong

Enfran.

Enfran.

Enf

euensong
 euening
 euer
 eueralsting
 euerie
 euirate
 euict
 euiction
 euocation
 euident
 euidence
 euill
 Ew
 ewbow
 ewer
 ewrie } Enfr.
 ewet } Contr.
 ewt }
 Exact
 exaction
 exaltation
 examin
 examination
 example
 excede
 excell
 excellent
 excellence
 excellencie
 except
 exception
 exchange
 exchequer
 exclame
 exclamation
 excommunicate
 excommunicatio
 excuse
 excuse }

execrable
 execute
 execution
 executour }
 executour }
 exempt
 exemption
 exemplify
 exemplification
 exercise
 exhibit
 exhibition
 exhort
 exhortation
 exigent
 exile
 expedient
 expedition
 expell
 expend
 experience
 expert
 expect
 expectation
 expenses
 expire
 expiration
 explicate
 explication
 expound
 exposition
 expresse
 expulsion
 exquisite
 extend
 extenuate
 extenuation
 extoll
 extort

extortion
 extract
 extraction
 extreme
 extremitie

F

Fable
 face
 fact
 factor
 faction
 factious
 facilitie
 fade
 fadom
 fadge
 fadle
 fagot
 fail
 fain
 faint
 fained Contr.
 fair
 fairing
 farie
 faith
 faithfull
 faithfulnessse
 fall
 falconer
 false
 falsify
 falsehood
 fallow
 falter
 falt
 faltlesse
 fame

famous
 familie
 familiaritie
 familiarlie
 familiar
 famin
 famish
 fan
 fane
 fantie } Contra &
 fantasie } Enfr.
 fantastik }
 fantasticall } Enfr.
 And vvhy not vvith f, & yet
 the originalls be vvith ph?
 farse
 farding
 fardle
 fardie
 fardingale }
 verdingale } Enfr.
 far
 fare
 farewell
 farrow
 farm
 farmor
 fashion
 fast
 fasten
 fastning
 fasting
 fat
 fate
 fates
 fatall
 fact
 farther
 fawcet
 fauor
 Aa ij

faunorite	fern	filthinesse	flutter
fauburg	ferret	filthilie	flask
faun	ferrar	fin	flasket
Fe	ferie	fine	flaw
fees	fertle	fines	flawn
fealtie	fertil ^{Enfran.}	finesse } ^{lle.}	flax
feather	fertilite	finers	flé
feasant ^{ph. Enfran}	feruent	finallie	flées
fear	fernencie	finch	flea
fearfull	festew	find	fleam
feast	festur	finder	flear
festuall	fet	finger	fleece
festinitie	fete	finish	flecher
feat	fetter	fir	fleming
feauer	fetch	firm	flesh
feauerfew	few	firmanent	fleshook ^{Con.}
feble	fewterer	first	flete
fed	fewell	fish	fleting
fede	Ficle	fishmonger	flexible
fesment	fidle	fist	flic
feild	fiddingstik	fiste	flew
fell	fier	fisle	flidge
fele	fierie	fit	flight
feldisfare	fierce	fitches	flukkering
felmonger	fist	fitchew	fling
felon	fistene	fine	flint
felonie	fistic	fixt ^{Contra.}	flindermouse
fellow	fig	flag	flitch
fellowship	figur	flagon	flit
fells	figuratine	flake	flite
felt	fight	flaile	flitting
female	fill	flame	fliting
feminine	filberd	flamflem	flux
fen	file	flanell	flok
fend	filet	flank	flote
fenell	fillie	flang	florish
fenelstalk	filch	flap	flounder
fense	filth	flaps	flout
feodarie	filthie	flash	flour

flow

flow	forſaken	forced	freedom
flud	forſoot'h	fort	frenſie
fluke	for-ſoot'h	fortie	freſe
flute	forſpeak	forth	fretiſh
flux	forſlow	fortreſſe	friend
fly	forthink	fortify	frequent
Fo	forward	fortification	freſh
fader	forſwear	fortun	fret
fog	forſworn	fortunate	freat
foggie	fore	fortnight	fridaie
foul	foren	foster	fringe
foin	forecast	fostered	frind
foins	forethought	foul	frinſhip
foiſt	forehead	four	frile
ſole	foredeal	found	frisk
folie	foreſe	founder	friskaie
folk	foreſpeak	fountain	fruter
fold	foreſtall	fox	frivolous
follow	foretell	Fraie	fro
four	forethink	frail	frog
fond	foreward	frailtie	frok
ſondneſſe	forage	fragments	frolik
food	force	frat	from
footman	forceable	frame	front
foot	forcible	frank	frontlet
for	forcet	franion	frown
fore	fork	franch	frounce
forbear	forell	franchis	froward
forborn	form	franchiſſes	frost
forbid	forme	frankincenſe	froſen
forthought	former	frantik	froth
forethought	formall	fraternitie	frustrate
forſit	formalitie	fraud	frute
forſure	foreſt	fraudulent	fruterer
forget	foreſter	fraught	frump
forgive	fornication	fre	fry
forgivenenſſe	forman	frehold	fryingpan
forgiven	foreman	frekle	Fugitive
forſake	foreſet	frekled	

full
fulfill
fuller
fulmar
fulsom
fume
fumble
furnish
furnitorie
funerall
fundation
funell
furbish
furbisher
further
further
furmentie
frumentie
fur
furnish
furniture
furie
furious
furlong
furnace
furnesse
furrow
furtherance
fustiane
future

G

The strong g,
before, e, and i,
in English is
warrated by the
like in the greke
tung

Gaie
'gaie
gäble
gäble
gab
gag
gage
gagle
gain
gainfull
gainstand
gainfaie
gale
galedelinerie
galerie
galiemaufrie
gallant
gallous
galie
galon
gallop
gall
gald
galdbak
game
gambold
gamon
gander
gant
gap
gape
garbage
garbish
garble
garboil
garden
gardiner
gardian
gargle

garish
garland
garlik
garment
garnish
gardnape
garnet
garner
garter
gaunt
gauntlet
gase
gash
gasp
gat
gate
gatehouse
gather
gangrell
gaue
gand
gandie
Geat
'gek
'geld
gelding
gelie
gelosflour
gelosie
gentle
gentleman
gentlenesse
gentilitie
gentrie
generall
generalitie
generation
genet
gender

genealogie
germaine
germander
gesse
gest
gesture
'gese
'gesling
Gib
giblet
gibe
giant
gide
giddie
giddinesse
gift
gill
gill
gig
gig
gigle
giglet
gilt
giltie
gild
gimlet
gimew
gin
ginger
gird
girdler
girdle
girk
girle
girn
girkin
girth
girdiron
gise

gittern

gittern	godlie	grain	grin
giue	godlinesse	grammer	grina
gine } 1 Gen.	godfather	grandam	grindstone
Glabber	godmother	grandfather	gripe
glad	gogs	grape	griffin
glade	goglecie	graper	grisle
glase	gold	graple	grisling
glasse	goldsmith	grasse	grieslie
glance	good	grashoper	groce
glaine	goord	grase	grone
glean	gouse	grasp	groom
glé	gorbellie	grate	grobe
glede	gore	grater	grote
glide	gorgeous	gratify	gróm
glister	gorget	gratification	gróffe
glitter	gosse	grane	gróne
glorie	gosehawk	granie	gróueling } Distina
glorious	gosling	granell	ground
glose	gossip } Enfran.	granitie	groundsell
glosse	gospell	grand	grub
gloue	gospeller	grant	grudge
glouer	got	grease	gruell
gloom	gote	great	grunt
glow	goten	greihound	gruntle
gloworm	gole	gredie	Gubbins
gluton O. passant.	goste	gredinesse	gudgin
glut	gouern	grese	gull
glutonie	gouernour	greke	gullie
Gnash	gouernment	grece	gulf
gnat	goun	grene	guerdon } Enfran.
gnaw	Grab	greneffe	gulliegut
gnawing	grable	grete	gum
gnible	grace	greue	gun
Go	gracious	greuous	gunshot
gobet	gradation	grew	gunner
goblet	grade	grewell	gunpowder
God	graduate	grig	gurnard
gode	graf	grim	gut
goddesse	graie	grime	gutter

H

H, is so gentlie pronounced, or rather so not pronounced in our tung, as manie words, which begin with it, maie be sought for by ther first vowell, rather then h, onelesse the originall be well known, as honest, humble, honor, hostage, &c. which sound vpon the, o, not aspirate

Hab or *nab*

habit

habitable

habitation

habergen

had

hadst

haddok

hag

haggesse

hak

hake

haknie

haie

hainous

haifer Enfr.

haidow

hail

hailstone

hat

hate

haiting

hating

hale

hallow

haif

halfpemie

halt

halter

halterfik

halting

hall

hallowes

ham

hame

hammer

hamper

hanch

hand

handidandie

handle

handsom

handfull

handsmaide

handicrafe

handgun

hang

hanger

hangman

hap

happie

happen

hapt

happed Contract

harbour

hard

hardnesse

hardie

hardinesse

hardlie

hardilie

hardhead

hare

harebrain

hark

harlot

harletrie

harm

harmfull

harmonie

harnesse

harp

harper

harsh

hart

hartie

harold

harth

harrow

barrower

haruest

haste

hast Con.

hastie

hastier

hass

hasle

hasard

hasardous

hassok

hastings

hastinesse

hatch

hatchet

hatching

hat

hate

hatred

hated

haue

hauen

haueok

haunt

haw

hames

hank

hauberd

halberd

hautie

hawthorn

He

hebrew

head

headdie

headstall

headpece

headlong

heal

heap

hear

hearsaie

heard

heardman

hearing

heat

heath

heathen

heauen

heane

hede

hedelesse

hedge

hedgehog

heir

height

hell

bele

bele	highwaie	holinesse	hornet
belth	hikop	hollow	horrible
belthfull	hill	holſom	hoſe
helm	hills	hold	hoſen
helmet	hilding	holt	hoſpitall
help	hilt	home	hoſtage
hem	him	homage	hoſtice
hemlok	hymn	homelie	hoſpitalitie
hemp	himn ^{Enſran.}	homelineſſe	hoſte
hen	hind	honie	hoſtilitie
hens ^{Plural}	hinde	honicome	hot
hence	hinder	honiſucle	hote
henhouſe	hinge	honest	hotchpot
henbane	hingel	honor	hovel
henceforth	hip	honorable	houl
herb	hipache ^{Com}	honorableneſſe	houſe
herbinger	hipocrite	hood	houſe
herbage	hipocraſe ^{Enſran.}	hoodmanblind	houſes
here	hipocrife ^y	hoof	houer
hereſie	hiſope	hook	houering
hereticall	hiſſe	hookvnhappie	houſelecke
hering	his ^z	hoop	how
heritage	hiſt	hooping	hound
hern	hiſtorie	hoor	houlet
hernshaw	hit	hoors	Hukle
heue	hither	hop	huklebone
heuieneſſe	hitherward	hope	hukſter
hew	hiue	hops	huddle
Hichel	Ho	hopper	huge
hikwaie	hob	hopping	hug
hikow	hobbie	hoping	humble
hire	hoble	horehound	humilitie
hireling	hodge	horie	hum hab
hid	hog	horineſſe	hung
hide	hogrell	horſe	hunger
iden	hoiſt	hors ^y	hundred
hideous	hoiſtings	horſman	hunt
high	hole	horſlecke	hunter
highneſſe	holie	horn	hunting
			Bb ij

hurle	iakes	illegitimate	impost
hurdle	ial	illegitimation	impossible
hurleburlic	iailor	illation	impossibilitie
hurlewind	iangle	illure	impostume
hurlepoul	iangling	illurement	aposteme } <i>Eofra</i>
hurlepit	iar	illusion	impostumation
hurlebat	iarring	ilnesse	imponerish
hurrie	iauelin	Image	imprenable
hurt	iaundis	imagin	imprison
hurtefull	iawbone	imagination	imprisonment
husband	iauell	imbers	impudent
husbandrie	iaw	imbring	impudence
husshir	Idiot	imbard	impure
hush	idle	imbarg	impugn
husht	idlenesse	immediate	impute
husse	idolatrie	immediatlie	impunitie
vs }	Ieat	imitate	impropre
hut ch	ielous	imitation	impropriete
Hy	ielosie	immoderate	improperation
	iepard	immortall	immanitie
	iepardie	immortalitie	importun
	iepardous	immunitie	importunate
	ieast	imp	importunitie
	ieaster	impacient	implicate
	ieasting	impacience	implicatiuelie
	ieesses	impatible	imperious
	iet	impediment	In
	ietter	imperiall	Great affinitie
	iew	imperfitt	betwene, en, in
	iewell	imperfection	& un, enquire, in
	iewish	impenitent	quisitiō unquiet.
	If	impertinent	incense
	Ignorant	impertinence	incense }
	ignorance	implement	inch
	ignominie	impietic	incident
	ignominious	import	incle
	Ill	importance	incling
	ile	impose	incline
	ild	imposition	inclination
	illed		incon-

I The first person
alwaie great

There is great
kindred between
the weak, g, & i,
the consonāt &
therefor theie
enterchāge of-
times both found
& place, & so in
the table maie
cause searching
in both the let-
ters.

Iaie
iade
iacinēt
iag
iak
iakdaw
saket

Ill } *Contr.* { *euill*
ile } { *Iwill*
ild }
illed }

Iocus.

incon-

inconmodious	inferior	institution	iolie
incommoditie	inferioritie	instruct	iolitic
incompatible	infernall	instruction	ioll
incompatibilitie	infirmities	instrument	iolt
incongru	inflammation	intention	iournie
incongruities	infinit	intercede	iouk
inconstant	infinitie	intercession	iounse
inconstancie	influence	interchange	ioy
incontinent	information	interchangeable	ioyous
inconuenient	ingredience	inter	Irehin
inconuenience	inhabit	interring	iron
incur	inherit	interest	irruption
incumber	inheritance	interlace	irrenocable
incurable	iniquitie	interline	irreprehensible
indet	inhibition	intermedle	Is
indemnities	inhibit	intermingle	ise
indentur	inholder	interpret	Israell
indent	injunction	interpretor	israelit
indignities	iniurie	interrupt	ishew
indifferent	iniurious	interruption	It
indifference	ink	intitle	itch
indignation	inmost	intricate	itching
indite	innermost	introduction	Iudge
inditement	inmate	intrude	indgement
induce	inner	intrusion	indiciall
inducement	innocence	inuade	indiciallie
indurate	innocencie	inuasione	ing
induct	innocent	inueagle	ingger
induction	innouate	inuent	inggerie
inequall	innouation	invention	inyce
inequalities	inordinate	inuentorie	iunket
inexcusable	inordinatellie	inuincible	iump
infamie	inquire	inward	iumper
infamous	inquisition	in-ward	iurate
infancie	inrode	Iohn	iurie
infant	inspire	Ione	iurers
infect	inspiration	Ionas	inst
infection	instigation	iog	instice
infer	institute	ioin	instify
		ioint	Bb ij

iustify
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 iustificatorie
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 iuorie

K

Keie
 keam
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 kept
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 kerchefe
 kettle
 ketler
 kibe
 kibie
 kid
 kidgell
 kidnie
 Kik
 kill
 kilderken
 kin
 kinred
 kinsman
 kinde
 kindeship
 kine
 kindenesse
 kindle
 king
 kingdom

kirchian
 Christian ^{Lat.}
 kirnell
 kirtle
 kisse
 kit
 kite
 kith
 kitting
 kitching
 kiner
 kiuering
 Knab
 knable
 knak
 knag
 knap
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 knew
 kneuert
 knife
 knight
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 knot
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 knowlege
 known
 knukle
 knur
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L

Labell
 labor
 laborer
 laborious
 laborfom
 lace
 laces
 lad
 lade
 ladie
 ladle
 laden
 lag
 laie
 laitire
 laid
 lak
 lake
 lam
 lame
 lament
 lamentation
 lamentable
 lamp
 lamprie
 lampurn
 lane
 land
 lank
 language
 languish
 lantern
 lap
 lapper
 lapwing
 lapidarie
 large
 largenesse
 largesse

largis
 lard
 larder
 larderhouse
 lark
 larding
 lare
 lasie
 lasnesse
 lascinious
 lash
 lashes
 ask
 last
 lasting
 lastage
 late
 lately
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 latch
 latchet
 latter
 later
 lauer
 lauish
 lauender
 laue
 laun
 launce
 launceknicht
 launcher
 laundresse
 laundrie
 law
 lawyer
 lawlesse

laud

land	leither	lightning	linier
laugh	length	lightnesse	linerie
laughter	lcnt	lik	linelie
laurell	leper	like	linelinesse
lax	leprosie	likewise	lining
laxatine	leperhouse	likenesse	linering
laskatine	lese	likelihood	linermort
Le	lesse	likelie	lisard
lead	lesing	lightlie	Ly
leading	lessen	lilie	lyer
lease	let	limbek	Lo
leace	lete	lim	lob
leaf	lettis	lime	lobcok
leag	letter	limetwig	lobie
leak	lettern	limit	lobster
lean	lenin	limitacion	loche
leam	lenell	limiter	locust
leap	lenie	limp	lode
leapyere	lenitie	lin	lodestone
learn	leneret	line	loden
learning	lewd	lingell	lodge
least	libell	linen	lodging
leather	libard	lining	lose
leare	liberall	ling	loft
lecherie	liberalitie	link	loftie
lecherour	libertie	linet	loftinesse
lecherous	libertine	lint	log
led	librarie	lion	logiciane
lese	lice	lionesse	logik
left	licence	lip	lok
leg	licencious	lipsalus	lokeram
legion	licenciousnesse	list	loin
legionarie	licoras	listen	lol
legier dumaïn	licorish	lether	lome
legacie	licorishnesse	litle	lone
legate	life	lite	long
leke	lift	liter	longing
lemon	lifter	liue	longer
leman	light	lend	look

look

loop

loom

lop

lope

loophole

lorde

lordship

lording

lose

losenge

losse

lossell

lost

lot

lotarie

lothe

lothe } *Dist.*

loue

loue } *Dist.*

louing

louing } *Dist.*

loun

lout

loutish

lowlie

low

lowlinesse

loud

loudle

lour

louse } *Parts*louse } *Verbs.*

loyall

loyaltie

loyter

loytering

lubber

long

lugpudding

luk

lukkic

luke

lukewarm

lull

lullaby

lumber

lump

lumpish

lunatic

lungs

lungfought

lurdon

lurch

lurcher

lurk

lust

lustie

lusk

luskish

lustinesse

luskishnesse

lute

M

Maie

mace

macrell

mad

made

madder

madnesse

maid

maidenlie

mail

mains

main

mainlie

maiestie

mairaltie

maior

mair } *Enf.*

maintain

maintenance

mainprise

mahound

magik

magicien

magicall

maioram

magistrat

magnanimitie

magnificall

magnificence

make

maker

mal

mall

male

mallet

malapert

malice

malicious

maliciouslie

malcontent

malefactor

malt

maltworm

malmesie

mam

mammering

man

mane

manch

mangepresent

mannish

manlie

manlinesse

manchet

mandilion

mandrag

mankiller

maner

manicle

manifest

manifold

manger

mangler

manor

manure

manering

manuring

manuarie

mantle

manumise

manumission

māple

mar

mare

marble

marte

march

marches

mārie

marriage

marigold

mariner

mārie

marmset

mark

market

marlin

marchpane

margent

marginall

marle

marmilade

marle	maw	melodie	midwife
marmelade	mawworm	melodious	midwaie
marquesse	mauks	melow	mice
marsh	maukin	melons	micher
marsh } <small>Cont.</small>	maund	melt	mightie
marshes	maundie	member	might
marshall	Me	memorie	mightinesse
marshalled	meacok	memoriall	mill
martiall	mead	men	mile
martinet	meal	mend	milion
martir	mean	ment	miller
martirdom	meanlie	mention	mi lt
maruel	measles	merc }	milde
maruellous	measur	merie } <small>Enf.</small>	milk
marsh	measured	mercie	mildew
masse	mease	mercifull	mince
maser	meat	mercifulnesse	mine
masse	meat	mercier	min
massie	meat	mercie	mining
mason	meat	mercerie	minerall
master	meat	merit	minde
master } <small>Enf. the i not out or what if best vvith ?</small>	meat	meritorious	mindefull
master	meat	merchant	mingle
mistresse	meat	merchandise	minikin
masteriship	meat	message	minish
mistresship	meat	messenger	minister
maſt } <small>Cont.</small>	meat	mesling	ministrie
maſt	meat	met	minoritie
masterfull	meat	mete	minstrell }
mat	meat	metle	minstrelle } <small>Enf.</small>
mate	meat	meke	minster }
water	meat	mere	monasterie } <small>Can.</small>
materiall	meat	mewe }	mint
materialtie	meat	mew } <small>Can. Hauk</small>	minut
matrimonie	meat	mible	mir
matrimoniall	meat	mid	myrrha
matresse	meat	midle	mire
matrice	meat	midst	miracle
matrok	meat	midnight	Cc j
match	meat	midrif	
mauia	meat		

miraculous	Mo	morning	musle
mirror	mobs	morfew	mukender
mirth	mobilitie	morsell	muk
mirtle	modest	morter	mule
missel	modestie	mortall	mullet
misaduentre	modell	motalitie	muletter
misbeseme	moderate	mortuarie	mulberie
misle	moderation	mortify	multitude
misletó	modern	mosse	multiply
mischance	modulate	mossie	multiplication
mischefe	moh	most	mum
mischeue	moyst	mote	mumchaunce
misconster	moystur	moth	munmerie
mischeuous	moystnesse	motlie	mun
misdede	moil	móther {	mungrell
misfortun	moild	móther { ^{Di.}	munk
missafion	mole	mótherwort	munkie
misshapen	mold	mount	munkish
misprison	moldie	mountain	mure
miser	molten	moue	murder
miseric	mome	moufe {	murrie
miserable	moment	moufe { ^{Di.}	murren
misés	mone	moufer	murrion
mist	monie	mousetrap	murmur
mistie	moneth {	moufchole	musé
mistake	month { ^{Con.}	mouth	musés
misticall	monster	mouthing	musing
misterie	monstruous	mouth	muscadell
misdemeanor	mondaie	mow {	musk
mistrust	mood	mowing { ^{Di.}	muscle
misuse {	moodie	mow {	mustard
misuse { ^{Di.}	moon	mowing {	must
mite	moonish	mowers {	mustie
miter	moot	mowers {	mustinesse
mitigate	mooting	much	musik
mitigation	moorn	mud	musicall
mixt	more	muddie	musician
mixture	morgage	mug	muster
my	moorning	mugwort	mutable
			mutabilitie

mutabilitie
mutter
muttering
mutation

N

Naie
nab
nake
naked
nakedensse
nail
nall
name
namelis
nape
napery
napkin
narrow
nation
nationall
native
natiuitie
natur
naturall
natch
naue
naue
naucularie
nauigation
nauil
naught
naughtie
naughtinesse
Neb
ned
near
neernesse
neat

neatnesse
nedie
nede
nedelie
nedelesse
nedle
nedles
nedes
nece
necessitie
necessarie
necessarilie
nek
nekband
nekkeirchese
negligence
negligent
neighbour
neighbourhood
neither
nether
nest
nestie
nestle
nestlecok
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neuer
neuen
neuerthelesse
new
newfangle
newnesse
next
Nib
nible

nice
nifle
nigh
nighole
night
nightcap
nightrail
nightingale
nim
nimble
nip
niple
nimblnesse
nit
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nine
ninetie
nineth
No
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northerlie
northeast
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nosegaie
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note
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Num
number
numbles
nurse
nurice
nurrish
nurture
nurture
nuple
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nutritias

O

Obaie
obedience
obeisance
obedient
obiect
obiection
oblation
obligation
oblique
observe
obseruation
obstinate

Cc ii

obstinacie	Omit	ostridge	own
obstacle	omnipotent	estridge	ounce
obscure	omnipotencie	Othe	our
obscuritie	Onset	other	ours
obtain	on	otherwise	out
Occasion	one	otherwhere	outch
occasioned	onelic	otes	outlaw
occupy	once	oten	outlawrie
occupation	ones	otemeal	outwardlie
occident	onelesse	otepite	outrage
occidentall	union	otter	ouslie
Od	Open	Ouer	Ox
odious	openlie	oueragainst	oxen
Of	operation	ouercharge	Oyster
offall	opinion	ouercom	P
offence	opitulate	ouercame	Paie
offend	oportunitie	ouercast	pase
offensine	oppose	ouerflow	pacience
offer	opposition	ouerflow	patient
offering	opresse	ouergrown	pacify
office	oppressed	ouerhastice	pacificatoria
officiarie	oppression	ouerlaie	paid
officiall	Or	ouerly	page
officious	ore	ouerlook	pageant
officiousnesse	orchard	ouermost	pak
offspring	ordain	uppermost	pakker
oft	order	ouermuch	pail
often	ordinarie	ouerplus	paiment
oftentimes	ordinance	ouershoot	paiable
Oh	ordure	ouerskip	pain
Oil	orange	ouerleap	painfull
oilie	organes	ouerthwart	paint
oiace	origin	ouertake	painter
ointment	originall	ouerthrow	pale
oke	ornament	ouerthrow	pallace
okar	orphan	ouerwhelm	palat
Old	orphanism	ought	pallet
olif	Ofier	ow	palm
olives	ospraie	owing	pal-
		oul	

palmitrie	partialtie	panement	pence
palfrie	partialist	panilion	pens
palfrieman	partake	paw	pencill
palsie	partaker	pawes	penknife
pamper	parting	pause	penmar
pamflet	partisan	paucitie	peple
pan	partlet	Peace	pensif
pancake	particular	peach	pensive
panell	particularitie	pease	pensifnesse
panyer	partition	pear	pensiffull
pang	partner	pearce	pensiffulnesse
pant	partridge	pearcer	pension
pantrie	pash	pearcher	pensioner
panthere	pash	pearle	pensionario
pantofle	pasle	peal	pent
pap	passage	pearlesse	penticost
pape	passion	peak	peper
paper	passeouer	peat	pere
pare	passport	peche	perbrak
parcell	past	pecok	perboil
paradise	paste	peculiar	perelesse
paramour	pastime	pecuarie	paraduentur
parchement	pastie	pece	perchance
parch	pastur	pedle	peremptorie
parable	pat	pedler	perfect
parabilitie	pate	pedigré	perfit
pardon ^{o passana}	patch	pek	perfitnesse
parent	patern	peg	perforce
parentage	patens	pele	perform
parget	patent	pelf	performance
pargetter	path	pellet	performd ^{Con.}
parish	pathwaie	pelt	perill
parishioner	patriarch	pellitorie	perillous
park	patrimonie	pellicane	perish
parlé ^{Enfr.}	patrimoniall	pen	periurie
parlement	patron	pendhouse	periured
parret	patronage	penthouse	permit
part	pau	penaltie	permission
partiall	paniour	penie	perpetuitie

perpetuall	picture	pink	plaintif
perplex	pidler	pinsons	planet
perplexitie	pidle	pinace	plank
persecute	pig	pinte	plant
persecution	pigeon	pintepot	plantane
perslie	pik	pip	plash
persian	pike	pipe	plashie
person	pikax	pipkin	plaster
personage	pikle	pir	plasterer
perswade	pikler	pirate	plat
perswasion	pikerell	piracie	plate
peruert	pikrell	pisse	platter
peruerse	pikthank	pismere	platform
peruerstie	pilate	pispot	plea
peruerfnesse	pilote	pit	plead
peruse	pill	pittance	please
pestle	piles	pitch	pleasur
pestur	piller	pitchfork	pleasant
pestilence	pillerie	pitcher	pledge
petie	pilgrim	pitfall	plentie
petiecote	pilgrimage	pit	plentifull
penish	pilgrimsaloe	pith	pleurisie
penishnesse	pild	pithie	pliant
pettrel	pillow	pietie	plight
petition	pillowbear	pitie	plite
pew	pimple	piteous	plouer
pewet	pimpernell	pitifull	plough
pewter	pin	pitifulnesse	plod
pewterer	pindust	py	plod
Phantasie	pine	pyed	plocha
phantasticall	pineoke	Placard	pluk
pheasant	pine-ape	place	plum
phisician	pine-trè	plage	plume
pharisie	pinacle	plagie	plummer
phisognomie	pinfers	plaie	plunge
philip	pinch	plaing	plural
phrensie	pinchcrust	plaint	pluralitie
philosophie	pincase	plaice	ply
phenix	pinion	plane	Poet
Pible		planelis	poetrie

poetica

poeticall	portcullis	prating	pretence
pok	porter	preach	pretie
poke	portall	prëamble	prenail
poks	portrait	prease	preuent
pokes	portrature	prebend	price
pokkie	pose	prebendarie	pride
pocket	posnet	precious	prig
point	posset	preferment	prik
poison	posseſſe	prefixed	prikle
poll	posseſſion	predestinate	prikket
polcat	postern	predestination	prime
polish	poſte	predominant	primer
pollicie	pot	preiudice	primitiue
pollute	potinger	preiudiciall	primerose
pollution	potage	preeminence	prince
pomander	poringer	prelate	principall
pomell	porrage	prenumire	phincipalitie
pomewater	potle	prepare	principle
pomegarnet	potled	preparation	princelie
pomegranet	potlid	preparatiue	print
ponds	potluk	preposterous	printer
pondering	poutch	preposition	prioritie
ponder	pouertie	prerogatiue	prison
pool	pound	present	prisoner
poor	poul	present	prinate
pope	power	presence	prinet
popish	pout	presentment	prinie
poperie	ponder	presentation	pruilege
poppie	pounſe	prescribe	pruilie
poppifede	poſſe	prescription	pruitie
popiniaie	Practis	preſerue	pry
populous	practitioner	preſeruatiue	probation
pore	praie	preſident	probationer
pork	praier	preſidence	probate
porkpine	praiſe	preſume	procede
porche	prank	preſumption	proceeding
porpace	prat	preſumptious	proces
portion	prate	preſſe	proceſſion
porte	prattle	pretend	proclame

Deriuit
Compound

Diliua.

proclamation	prophane	pug	purueance
proeter	prophanism	puissant	purucier
procure	prophanatio	puke	push
procuracion	prophet	pull	ptush
procurement	prophetic	pullet	puttok
prodigall	prophetisse	pullen	put
prodigalitie	prose	pulter	putrify
profer	prosper	pullie	
profit	prosperitie	pulpit	
profitable	prosperous	pulse	
professe	prostrate	pump	
profession	protect	pumpion	
professor	protectour	punie	
profound	prone	punch	
prognosticate	prouf	punish	
prognostication	proverb	punishment	
progenitors	proverbiall	puppet	
progenie	prouide	pur	
prohibit	prouision	pure	
prohibition	prouoke	puritie	
proin	pronocation	purblind	
prolong	prond	purchase	
prolongation	prouander	purchaser	
promis	proxie	purfle	
promising	promesse	purge	
promote	prouident	purgatorie	
promotion	prune	purgation	
prompt	prudence	purple	
promptnesse	prudent	purpos	
promptuarie	psalter	purse	
prone	psalm	purser	
pronounce	psalmist	purseue	
pronunciation	Puble	purslaine	
prop	publish	purseruant	
proper	publication	purshant	
propertie	pudle	pursew	
proportion	pudding	persew	
proprietic	puf	pursuit	
	pust	purueie	

Q

Quaf
 quaf
 quail
 quailer
 quaint
 quak
 quake
 quagmire
 qualitie
 quantitie
 qualify
 qualification
 quarell
 quareller
 quarrie
 quarter
 quart
 quatern
 quartan
 quartpot
 quartered
 quash
 quasie
 quaua
 quear
 quean
 quene
 quench
 quern
 querster

quest

quest	railour	ratification	reconcile
question	rain	rattle	reconciliation
questionist	rainment	ratling	record
quib	rainbow	raue	recórd
quible	rak	rauen	recorder
quiddenie	rake	rauin	reouer
quiet	raker	rauelin	reouerie
quik	rakehell	rauish	recourse
quiken	rakket	rauishment	recount
quiklie	ram	raw	recognise
quikbeam	rammer	rawnesse	recoil
quikned	ramp	rawhead	recoiling
quill	rampire	Reach	recreate
quilt	ran	reall	recreation
quince	rane	realtie	recuse
quinsie	rancor	realm	recusant
quintessence	rankle	ream	red
quip	range	read	redie
quit	ranger	reap	redinesse
quite	ransak	reason	redeme
quitch	ransom	reasonable	redemer
quittance	rape	restie	redemption
quippè	raper	rebate	redresse
quiner	rap	rebek	redisseason
	rapt	rebell	refection
	rapacitie	rebellion	reflection
	rase	rebellious	refer
Raie	rase	rebound	reform
rabbet	rafer	rebuke	reformation
rable	rasen	recant	refrain
radish	rascall	recantation	refresh
radiant	rascalion	rechlesse	refuge
race	rash	receiue	refuse
raster	rashnesse	receit	refuse
rag	raspis	recognisance	refusall
ragged	rat	recomfort	refine
raggednesse	rate	recommend	referendarie
rage	rather	recommendation	regard
rail	ratify	recompense	regent
rale			

register	remedileſſe	reprine	reſtaurative
regiment	remorſe	reproche	reſtoritie
regrate	remoue	reprobate	reſtrain
regrater	remount	reproue	reſtraint
reherſe	rend	reprouf	retail
reherſall	render	repulſe	retain
reieſt	rent	repugnant	retainer
reioyn	rentall	repugn	retentine
reioynder	renet	repute	retire
reiterate	renate	reputation	retinew
reiteration	renegate	requeſt	retreat
reign	renew	require	retriue
reke	renewing	requiſit	return
reken	renouate	requite	reane
rekning	renouation	requitall	reueal
relation	renoum	reſemble	reuell
relapſe	renounce	reſemblance	reuells
relative	repaie	reſerue	reuelling
rele	repaiaſe	reſeruatiō	reuenge
release	repare	reſkew	reuerence
relent	reparation	reſigne	reuerſe
rely	reparatiue	reſignation	reuerſion
releſe	repaste	reſiſt	renile
relice	repeal	reſiſtence	renine
religious	repell	reſidew	renince
religiousneſſe	repent	reſidence	renolue
reliks	repentance	reſolu	renolution
remain	repine	reſolute	rew
remainder	replead	reſolution	rewm
remanent	replenish	reſort	reward
remnant	reply	reſound	Rib
remedie	replication	reſpect	ribald
remediable	report	reſpit	ribaldrie
remember	repoſe	reſpectiue	riband
remembrance	repreſent	reſt	rice
remembrancer	repreſentation	reſtie	rich
remit	reprehend	reſtitute	riches
remiſſion	reprehenſion	reſtitution	rid
remedie	repreſſe		ride

ridle

riddle
 ridge
 rise
 rifle
 rift
 rig
 right
 righteous
 righteousness
 rigor
 rigorous
 rim
 rime
 rinch
 rinde
 rine
 ring
 ringtail
 ringleader
 ringworm
 ringdow
 riot
 riotous
 rip
 ripe
 ripeness
 rite
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 rise
 Ro
 robuk
 robberie
 rob
 robin readbreast
 robe
 roche

rochet
 rok
 rokket
 rod
 rode
 roge
 roging
 roist
 roister
 roial
 roialtie
 roll
 rolf
 rome
 roming
 rope
 roper
 rore
 roring
 rose
 rosen
 rosemarie
 reste
 rostemeat
 rot
 rote
 roten
 roue
 rouers
 row
 rowl }
 rowell }
 rout
 round
 rough
 ronse
 ronsle
 roust
 Rub

rubbish
 rubber
 rubla
 rud
 rude
 rudder
 rug
 rugd
 russiane
 rustle
 ruin
 ruinous
 rule
 ruling
 rumble
 rumour
 rump
 run
 runt
 rusht
 russe
 rust
 rusticall
 rustling

S

saie
 sables
 sabboth
 sachell
 sacage
 saced
 sacrify
 sacrament
 sad
 sadle
 sadler
 safe
 safecondnit

safron
 safetie
 sag
 sage
 sagesse
 said
 sail
 saint
 sak
 saker
 sakker
 sakcloth
 sale
 sallet
 salmon
 salt
 salter
 salue
 saluation
 same
 sampier
 sand
 sandblind
 sanctuarie
 sap
 sappie
 sarcenet
 sat
 sactie
 satisfie
 satisfaction
 saterdaie
 satiritie
 saturnine
 saue
 sauage
 saued
 saunders
 sauour
 Dd ii

saunor	score	sear	sensualitie
saunerie	scof	season	separate
saunin	scorece	seat	sepulker
sauning	scoffer	second	sepulchre
saunce	scope	secundarie	sequele
saucie	scorn	secondlie	sequester
sausage	scotfré	secret	sequestration
saw	scrape	secrecie	sergeant
saucer	scrap	secretarie	sermon
Scab	scrat	secretelie	serpent
scabbed	scratch	sect	serue
scabbie	scrall	sectarie	seruice
scabbard	scribe	sede	seruant
scaffold	scrible	sedentarie	session
scale	scribler	seidge	seiment
scald	scrinener	seidge	set
scalingladder	scrip	sedition	setle
scallion	scripture	seditions	setled
scalop	screke	seke	sethe
shalop	scroll	sell	seuen
scant	scrupulous	self	seuentie
scantling	scruple	seller	seuentene
scape	scum	seller	seuer
scathe	scull	seldom	seuere
scar	sculler	seluage	seuered
scare	scullion	selfwill	seueritie
scarf	scurf	seme	seuerall
scarce	scurge	semblance	seueraltie
scarcitie	scuruie	semblable	sew
scarp	scurrilitie	sene	sewes
scatter	scutchion	send	sewet
scattered	scutle	sence	sextane
school	Se	sense	Shad
schoolmaster	sea	sent	shade
schoier	seal	senat	shadow
schoolfellow	seam	senatour	shaft
scold	seamster	senfer	shak
sclander	search	censer	shakle
sclanderer	searcher	sensuall	shall

shale

shale	shite	shraftide	sine
shallow	shine	shroud	sinople
shales	shiner	shrub	sinfull
shambles	Sho	shrug	since
shame	shog	shufle	sinew
shamefull	shok	shun	single
shamelesse	shop	shut	single } Con.
shank	shore	shuttle	singlelie
shap	short	Sib	singular
shape	shoue	sife	singularlie
share	shout	sicle	singularitie
sharp	shour	sicle	sink
shane	show	sider	sip
shaneling	showes	sift	sir
shauen	showmaker	sifter	sire
she	shoueler } diff.	sifting	sister
sheare	shoule }	sidder	sit
sheaf	shoot	sik	sith
sheath	shom	siklie	sit
shed	shoming	signe	situation
sheild	should	signet } Ent.	situate
shell	shoulder	cygnet }	sine
shelf	shreke	signify	six
shepe	shred	signification	sixtifold
shepish	shrew	sigh	Skape
shent	shrewed	sight	skalp
shew	shrewdlie	silk	skars }
shete	shrike	silkworm	scarce }
shift	shrill	fillie	skew
shine	shrimp	silence	skull
shin	shriche	fillibub	skullet
shingle	shrink	syllab }	skim
ship	shrine	syllab }	skin
shirt	shrive	siluer	skink
shittle	shriven	simple	skip
shire	shrift	simplicitie	skipper
shirif	shrood	sing	skirm
shrualtie	shrove	singe	skirmish
shit	shrovetide	sin	skirts

sklender	slipper	smoot h	sok
sklise	slipperie	smote	soke
skout	slit	smug	soil
skoutmatch	slo	smudg	soilth
Slab	slop	smutch	soiourn
slabbie	slouth	Snafle	soiourner
slabber	slouer	snail	sole
slade	slownesse	snak	solace
sluin	slabber	snake	solemn
slaic	sluce	snap	sollen
slak	slug	snapper	solemnitie
slake	slut	snape	solitarie
slang	sluttish	snapharunce	solicit
slasb	sluttishnesse	snar	solicitor
slanc	sluggish	snare	sold
slauer	sluggishnesse	snatch	soldyer
slauerie	sluggard	snefe	som
slauish	slumber	snew	somer
slaughter	fly	snuell	son
slea	Smak	snip	song
sled	smake	snipe	sondaie
sledge	small	snore	soon
sleight	smalnesse	snort	sooner
slight	smallage	snou	sooth
flekestone	smatch	snout	sooth
slepe	smatter	snuf	sop
slepie	smatterer	snuffing	sope
sleke	smate	snuffle	sopemaker
slew	smat	So	sore
slice	smear	sob	sorie
slid	smell	sober	sorow
slide	smelt	soberlie	sorowfull
slike	smile	sobernessee	sorcerie
slik	smit	sobrietie	sorcerer
slight	smite	sociable	sorcereesse
sume	smit h	societ e	sorell
sling	smit hie	sod	sort
slinge	smok	soden	sosse
sup	smoke	soft	sot

sotherie

sotherie	spekle	spok	squeak
sothernwood	spek	spoken	squeamish
sout'h }	sped	sporte	squease
sout'h }	spede	spot	squese
soveraign	spedie	spouse	squib
soveranitie	spedes	spout	squins
soul	spell	spoun	squirrel
sowder	spend	spounfull	squirt
sowse	spent	sprall	squib
sousing	spere	sprat	squiterbuk
sow	spice	spred	squitch
sow	spicerie	sprede	Stare
sout	spider	sprig	stab
soul	spin	sprint	stable
sound	spinner	sprinkle	stablish
sought	spirt }	spring	stabilitie
southsaier	spirit }	springe	stag
Space	spirituall	sprot	stage
spade	spiritualitie }	sprout	stager
spak	spiritualtie } Con.	spruce	stain
spake	spires	sprung	staf }
span	spirt	spurn	stanes }
spangle	spite	spun	stak
spanel	spit	spurge	stake
spar	spight	spume	stall
spare	spigot	spurlong	stale
spark	spinage	Spy	stalwin
sparkle	spindle	spyes	stammer
sparrow	spitefull	Squab	stand
sparrowhawk	spitefulnesse	squach	standard
spau	spitter	squad	stanche
speak	spitle	squak	stalk
spear	spitlehouse	squall	staple
speche	splaie	squaltor	star
specify	splaiefoot	square	stare
speciall	splene	squaring	startle
specification	sp lent	squat	starlight
specialtie	spoyl	squatter	starch
speclacle	spoke	squeal	

stark	stink	straw	sturgeon
startop	stint	strawberie	stuk
statue	stir	streak	stutter
staueling	stirrup	stream	sty
state	stithie	streat	Subdem
station	stitch	strength	sudain
stationer	stok	stresse	subiect
stationarie	stoke	stretch	sukle
stature	stokefish	strew	submit
statuarie	stokes	strict	submission
statute	stokdones	stride	suborn
stature	stole	strid	subscribe
steak	stomach	strife	substitute
steal	stomacher	strike	subsidie
stear	stone	string	substance
sted	stood	strip	substanciall
stede	stool	stripe	subuert
steddie	stoop	stripling	subuersion
stele	stop	stript	suburbs
stelh	store	strine	such
stem	stork	stroke	succede
steme	storehouse	stron	successe
step	storie	stroud	succession
stepe	storm	strone	succor
stepmother	stout	strong	succorie
steple	stoutlie	strout	sugar
stern	stone	strumpet	suggest
stew	stouer	struggle	suggestion
steward	straiè	stub	suffise
stewhouse	stradle	stuble	sufficient
stewes	strait	stubburn	sufficiencia
stik	strain	studie	suffer
stikle	stragle	student	sufferance
stikler	stragler	studious	suffragane
still	strake	stuf	suk
stile	struk	stumble	sukle
stillatorie	stranger	stump	sukling
stilt	stranger	stur	sum
sling	straner	sturdie	summer

summa

summaries	swad	tache	tauernour
summer	swade	taffatie	taunie
summoner } Con.	swadle	tag	taw
sumptuous	swadlingclootes	tak	tawyer
sunder	swag	take	taunt
sundrie	swage	takling	tax }
sup	swaie	takle	task }
supply	swallow	tail	taught
suple	swam	tailor	Teach
supplication	swan	taint	teal
supper	swane	tainterhooks	team
superfluous	sware	tainter	teat
supporte	swarth	tall	teastur
suppose	swarue	tale	teastie
supposition	swash	talent	tedious
supposall	swear	tallow	tediousnesse
suppresse	swear	tamper	tell
supreme	swell	tampering	tele
supremacie	swelt	tame	temse
superior	swepe	tane	teme
superioritie	swept	tan	temeretie
surcease	swete	tanner	temper
surcharge	swet	tankard	temperance
surcingle	swift	tansie	temperature
surfet	swill	tap	temperate
surge	swilboll	tape	temperatenesse
surgeon	swim	taper	tempest
surmise	swine	tapistrie }	tempestuous
surmount	swing }	tapstrie } Con.	tempestuousnesse
surname	swinge }	tapster	temple
surplesse	soon	tar	templer
surplus	sword	tare	tempt
surplussage	sworne	tares	temptacion
surrender		tarie	tend
suretie		tarte	tench
suruiue	Taber	tatle	tent
suspect	tabret	tatch	tenement
suspition	tabernacle	taste	tender
sustain	table	taster	tendernesse
sustinance	tablet	tauern	tendring

E c

tendering } Cont.	thirst	tidings	tode
tendring }	thirstie	tik	together
ten	thistles	tike	toy
tene	thither	tikle	toious }
tenth	thitherward	tikling	toyous }
tendeth	though	till	toil
tenure	thong	tile	token
term	thought	tillage	toll
termour	thoother	tilt	toungs
terrible	thorn	tiltyard	touth }
terrific	thornebak	tilesharde	touth }
territorie	thousand	time	touthake
testimonic	thow }	timber	top
testify	thow }	timelie	topnet
testament	thread	timorous	torche
tethe	threap	timorousnesse	torment
tester	threat	tin	torne
tetter	thresh	tine	tosse
tenesdaie	threshold	tinker	toft }
thank	threw	tinkling	tofte } Cont.
thaw	thrift	tinder	totter
thatch	thristie	tinderbox	tow
the }	throne	tinsell	toward
the }	throng	tip	towell
thence	throte	tipe	tough
these	throtle	tiwet	touse
there	thrust	tipling	tour
therefore	thrush	tipler	toun
thensib	thrum	tiple	Trace
theft	thum	tire	tract
thigh	thump	tishew	tractable
thik	thunder	tit	trade
thimble	thwart	title }	trad
thine	thwak	title }	tradition
thin	thwakt	titmouse	traie
think	thwart	tithe	train
thing	thursdaie	To }	traitour
third	thy	to }	traiterous
thirtene	Tib	toes	tramp
thirtie	tide	tod	trample

trample	triall	tumb e	Vacant
trannell	tribe	tumbler	vacation
traneoil	tribut	tun	vagabond
transitorie	tributarie	tune	vain
transitine	tribulation	tunage	vanitie
transom	trik	tung	vales
transform	trikle	tunell	varlet
transformation	trifle	turf	valleie
transgresse	trim	turk	valor
transgression	trindle	turcasse	valure
translate	trip	turn	valiant
translation	tripe	turpentine	van
transport	triple	turret	vainglorious
transportation	trinet	turnep	vanish
trap	triumph	turtle	vanitie
trapping	trod	tush	vanquish
traunce	troden	tusk	vantage
trauerse	trot	Twain	vapor
trauersing	troup	twang	varie
tread	trough	twelft	varietie
treatable	tròw	twelue	varnish
treacherie	tròwell	twentie	vaunt
treacherous	tròwt	twible	vawt
treason	truble	twig	vawter
treasur	trub	twitch	vaungard
treasurie	truce	twylight	Vdder
treasurer	trulliehub	twinkle	veal
treat	trump	twin	vehement
treatie	trumpet	twine	vehemencie
treatis	trunchion	twing'	venim
tred	trunk	twinge	venimous
tremble	trust	twins	vengeance
treendish	trusse	twise	venison
trench	truth	twist	vent
trencher	try	two	ventur
tresle	Tub	twagger	verdit
trespasse	tuk	tny	verdingale
trewant	tukker	tyed	verie
trew	tuf		veritie
triacle	tust		verilie

V

vermin	visard	vneth	vnrighteous
vermilion	visit	vnfit	vnsearchable
verse	visitation	vnfold	vnstedfast
versify	vision	vnfetter	untill
vertew	vitail	vnfortunate	untile
vertewous	vitalor	vnfrutesfull	untild
vessell	vüler } Cont.	vngentle	untilde } Der. Cont.
vesture	umpier	vngodlie	vnwise
vestrie	Unaduised	vngentlenesse	vnwilling
vestment	vnaduisedlie	vnhorse	vnwilde
vestment } Cont.	vnbend	vnhoneſt } Der.	vnwittie
vex	vnbent	diſhoneſt	vnwitting
vexation	vnbeleſe	vnhappie	Vocation
Viage	vnblamed	vnhappineſſe	voatine
vice	vnbucle	vnhallow	vomit
vicious	vnburden	vnknit	voluntarie
victorie	vnaccuſtomed	vnknown	volum
victorious	vnacquainted	vnlawfull	voluptuous
vicar	vnarmed	vnlearned	voluptuarie
vicarage	vnburied	vnlike	voluptuousneſſe
viconnt	vnchaſt	vnwine	vow
view	vncl	vnwiſt	vonch
vile	vnclan	vnry	vouchſe
vilite	vnclenlie	vnlok	vowell
vileneſſe	vnclaneſſe	vnlode	voyd
village	vnclenlineſſe	vnlukkic	voyder
villan	vncurable	vnluſtie	voydance
villanous	vnuple	vnmanerlie	voyce
villanage	vnouer	vnmercifull	vp
vine	vnurteous	vnion	vpbraide
vineager	vnouth	vnite	upon
vineyard	vnnderprop	vnitie	upper
vintner	vnnderſet	vninerſitie	upmoſt
violet	vnnderſtand	vnuerſall	uppermoſt
violin	vnnder	vnuerſalitie	uphold
violent	vndertake	vnicorn	upholſter
violence	vndermine	vnſauerie	uprore
virgin	vndiſcrete	vnperfit	vs
virginitie	vneguall	vnprofitable	uſe
virginals	inequalitie } Der.	vnſatiable	uſe

vsurie	wane	watch	wet
vsuall	wander	watchman	wetshod
vsisher	wandering	wane	wevil
vsurp	wand	wax	whall
vsurpation	want	We	Whale
vsuallie	wanton	weak	wharf
utter	wantonnesse	weal	wharfage
utterance	warble	weapon	what
utterlie	ward	wearie	wheal
utmost	warde	wear	wheat
uttermost	wardenship	weather	whele
Vy	warrant	weane	wheler
VV	warrantie	weauer	whelm
Wad	warden	wet	whelp
wade	wardon	wert	whence
wadmoll	wardrobe	web	where
wafer	war	wed	wherefor
wag	ware	wedge	whereunto
wages	warlike	wedensdaie	wheresoeuer
wager	warfare	wein	wheather
wagon	warriours	weinlings	whet
wagtail	warie	weak	whetstone
waie	waren	wele	which
weight	warm	well	while
waight	warmth	welcom	whin
waiward	warmnesse	welt	whine
waiefaring	wart	welkin	whinch
wain	was	welfauord	whip
wainman	wasf	welsh	whirle
wait	waste	wen	whirlewinde
wale	wastecote	wene	whisk
wallow	wash	went	whisile
wake	washt	wench	whisle
waken	wassell	wend	whisper
walk	wat	wepe	whister
wall	water	wept	whit
wallop	waterman	were	white
walot	watle	wert	whiting
wan	wasp	west	whither
	waspish	weste	whitle

who	wink	wold	Xpmasse
whofoener	winter	wower	xpian
whose	wipe	wote	Y
whow	wife	Wraie	Yard
Wid	wisedom	wrat	yalp
wide	wisp	wrate	yarne
wider	wish	wrangle	yarrow
widoer	wit	wrangler	yaw
widow	witch	wrak	yawn
widowhood	wittie	wrake	Ye
wisle	wite	wrall	yca
wikked	with	wrap	year
wikker	withie	wrastle	yeast
wife	wither	wrastler	yellow
wines	witnesse	wrathe	yeild
withie	witleffe	wreak	yelk
wikket	witall ^{Com.}	wreath	yirk
wilde	Wo	wren	yesterdaie
wild	womb	wrench	yet
wilding	wont	wret	yit
wildernesse	woman	wretch	yemen
wildfoul	wonder	wrig	yew
wilie	wod	wrigle	yex
wiltenesse	word	wrifle	yorke
wilfull	worlde	wrinckle	yonder
wilfulnesse	worlding	wring	young
will	work	write	younker
willow	worm	writ	yow
wig	worne	writen	youth
wigeon	wort	writing	youthfull
wimble	worse	wrong	yearlie
wimple	worship	wrongfullie	Z
win	worth	wrote	Zelous
wine	worthinesse	wrought	zeale
wineceller	worthie	wront	zealounesse.
window	wolf	wrung	FINIS.
winow	wound	wry	X
wind	worsted	wull	The
winch	wow		
wing	wowed		

CAP. XXVI.

The conclusion of this treatise concerning the right writing of our English tung.

THis is that, which I had to saie concerning the right writing of our English tung, both for the rules, which I haue obserued in dailie experience, and for the table, which I haue collected to confirm that experience. As for the right of my rules, I maie not take vpon me anie more certaintie, then the naturall force of such probable directions doth ordinarily infer, which is to hold commonlie trew, and euer most likelie, from which probabilitie I wander not far, if my self maie be iudge. As for the table I sought in it, to write all the words generallie after an English ear, neuer yeilding much to anie foren letter sauing onelie where som pretie occasiō recōmeded vnto me, the duple writing of both the naturall English & the incorporate strāger. And yet I haue diligētlie examined the originall grounds of our *enfranchised* terms, which be one third part of our hole speche, tho I hold altogether with our own writing, & follow not their primitiue. For if the word it self be english in dede, thē is it best in the natural hew, if it be a strāger, & incorporate among vs, let it wear our colors, sith it wilbe one of vs. In both the rules & table, I haue rather sought, by such an inductiō to stir vp som other to perform the enterprise, then hoped my self to leaue it cōplet. For it maie so fall out, that I haue hit vpon som truth, tho not vpo all, & again it maie so be, that I haue missed quite, & cut a wrong course, & yet by so doing, that I haue opened a waie vnto som other, by giuing such a light, either to amend my course if it like in part, or to shape a better by it, if it hollie mislike. Further, in both I haue bene verie carefull neuer to depart frō the *custom* of my cuntrie, bycause I desire either to please with liking, or to mislike without displeasing. For where ane ordinarie *custom* doth seme of long time to haue made hir own choice, and that vpon good shew, she will either like him that cleaues to hir allowance, or not be displeased, where hir self is not misliked. And if there be anie hope to procure liking in such a thing as *custom* is to rule, it must nedes com by following, and not by forcing. He enforceth, which quite altereth the common cur-

*That I do but
enter and passe
leaning the
perfiting to
who will.*

rant allredie admitted in generall vse, both of ordinarie letter, and customarie writing, he foloweth, which marketh that waie wherein *custom* is most conuersant, and pleaseth it self best vpon likeliest presumptions: and withall obserueth wherein anie error intruding vpon *custom*, by ignorant hands, maie be easilie stript, and yet *custom* left clean to hir allowed direction. This following of *custom*, with considerate obseruing is a case of great hope, that the thing maie like, which is so laid down, bycause in like attempts it hath allwaie taken place, and bewraid hir successe by winning hir desire. Enforcing to the contrarie, or altering to far is almost desperate, if not altogether, bycause it hath alwaie mist, with losse of labor where it offered seruice. What my self haue won, by desiring to follow the custom of my cuntrie, & no where to enforce it, it must appear in time, which while it do, I must craue relese of curteous construction, & submit my self to iudgemēt of those which can discern.

CAP XXVII.

Of the natur of an Elementarie institution.

AS in dealing with the ortografic of our English tung, I haue dwelt verie long, bycause the argument is new, tho the handling be old, so in all the rest, I purpose to be short, bycause the arguments be old, tho the handling be new. Wherein I will kepe that same course whereunto I am led by the natur of an institution, which is, to enter the learner so far, as he maie cumpas with ease all that which followeth in the same kinde, if his institution be perfited. Hence cummeth it that so manie books in the latin tung bear the name of institutions bycause theie enter the young and vntrauelled student into that profession whereunto theie belong. Now in the framing of a good and proper institution, which must be both naturall to the profession wherevnto it entred, and appropriate to the learner, which it must enter: there be two considerations chefe- lie to be had, the one is of what *cumpas* the profession maie be, whom the institution leadeth, the other of what *kinde*. In the *cumpas*, we consider the vse thereof to direct our life, whether it stretch far, or but som small waie. In the *kinde* we consider whether

whether it be more in action, and lesse in contemplation, or contrariwise. For according to these two considerations the institution must be fashioned. Bycause the professions of *divinitie*, *law* and *physik*, be of themselves verie large, for varietie of matter, and in vse verie nedefull, for their generall service, their institutions therefor ar commonlie great, as a fair gate doth best beseme a sumptuous pallace. The other faculties and Arts, as of argument vnder these, so of consequence lesse then these, nede but short institutions, as a litle dore doth best fit a pretie small bilding. Again, where the end of anie art, is hollie in doing, the institution wold be short, for hindering of that end, by holding the learner to to long in musing vpon rules, as in our *grammer*, which is the institutio to speche, there wold be no such length as is commonlie vsed, bycause the end thereof is to write and speak, which when we do most, we learn our *grammer* best, being applyed to matter, and not clogd with rules. As for the vnderstanding of writers: that cums by years and ripenesse of wit, not by rule of *grammer*, anie otherwise then that *grammer* helpeth to the knowledge of tungs, whereby we vnderstand the arguments hid in them. But I will then handle these things, when I deal with *grammer*, next after mine *elementarie*. In the mean while that rule of *Aristotle* must be preciselie kept, whereby we ar taught, that the best waie, to learn anie thing well, which must afterward be don, when it is learned, is still to be a doing, while we be a learning. In this last kinde, whose rule is, to be short in precept, and much in practis, is this hole *Elementarie*, and therefor; I am to deliuer som pretie and few rules, pickt out of the verie substance of ech principle, which to kepe in practis, and then to set down, som well chosen presidents, whereupon to practis, neither laing on to much, to passe an institution, neither leauing out to much, to com to short of it, neither vsing but the best, to work the best effect. For an institution ought to be in lineament like the hole, as the infant to his parent, tho not so full grown, in working forcible as a strong renet in ech part pithie to sprede full in all, without anie defect, when it is to perform, least it proue it self lame, for not preuenting that, where the lamenesse appeareth: which wold not ap-

rant allredie admitted in generall vse, both of ordinarie letter, and customarie writing, he followeth, which marketh that waie wherein *custom* is most conuersant, and pleaseth it self best vpon likeliest presumptions: and withall obserueth where in anie error intruding vpon *custom*, by ignorant hands, maie be easilie stript, and yet *custom* left clean to hir allowed direction. This following of *custom*, with considerate obseruing is a case of great hope, that the thing maie like, which is so laid down, bycause in like attempts it hath allwaie taken place, and bewraide hir successe by winning hir desire. Enforcing to the contrarie, or altering to far is almost desperate, if not altogether, bycause it hath alwaie mist, with losse of labor where it offered seruice. What my self haue won, by desiring to follow the custom of my cuntrie, & no where to enforce it, it must appear in time, which while it do, I must craue relese of curteous construction, & submit my self to iudgemēt of those which can discern.

CAP XXVII.

Of the natur of an Elementarie institution.

AS in dealing with the ortografic of our English tung, I haue dwelt verie long, bycause the argument is new, tho the handling be old, so in all the rest, I purpose to be short, bycause the arguments be old, tho the handling be new. Wherein I will kepe that same course whereunto I am led by the natur of an institution, which is, to enter the learner so far, as he maie cumpas with ease all that which followeth in the same kinde, if his institution be perfited. Hence cummeth it that so manie books in the latin tung bear the name of institutions bycause theie enter the young and vntrauelled student into that profession whereunto theie belong. Now in the framing of a good and proper institution, which must be both naturall to the profession wherevnto it entred, and appropriate to the learner, which it must enter: there be two considerations chefe-ly to be had, the one is of what *cumpas* the profession maie be, whom the institution leadeth, the other of what *kinde*. In the *cumpas*, we consider the vse thereof to direct our life, whether it stretch far, or but som small waie. In the *kinde* we consider whether

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pear if either the institution it self had bene perfit, or the following of it full. For the failing that waie is oft in the institution, being not perfitlie made, but either swelling to much, or pent in to small, or not properlie cast: but it is more oft in the trainer himself, which cannot perform that, that is perfitlie set down. But least I proue long while I promis shortnesse, I will streight waie in hand with my first principle, which is that of *Reading*, wherein I will first appoint certain notes to direct the reader, and after som presidents, which seme fittest to bered. This treatis concerning the right writing of our English tung, tucheth the teacher and grown men more, out of the which I will still collect by waie of precept, and a short epitomé so much as shalbe necessarie for the young reader, to help his spelling, or the young writer to direct his hand right, ear I deal with the two principles.



THE PERORATION

To my gentle readers & good cuntriemen
VVHEREIN MANIE THINGS
AR HANDLED, CONCERNING LEAR-
ning in generall, and the natur of the english and fo-
ren tungs, besides som particularities concer-
ning the penning of this and other books
in English.

MY good cuntriemen and gentle readers, you cannot
 possiblie haue axie more certain argument of the
 great desire, which I haue to please you, and the
 earnest care, which I haue to win your liking, then
 this verie speche directed vnto you, and that of set
 purpos

purpos. For if I had trusted unto my self alone, and had thought mine own iudgement sufficient enough, to haue bene the rule of my right writing, which when I had pleased, I should nede no further care, to content anie other, I might haue spared this pains in requiring your frindschip, and haue left curtesie to som hope, tho it were in som hasard, which seing I do not, but sew for your fauor and frindlie construction, my earnest care in sewing therefor, as in me it voids contempt of your iudgement, and confidence in mine own, so in you it maie work curtesie, and a fauorable minde towards a man so affected, and so desirous to please you, as I doubt not but it will, seing care is my solicitor, and curtesie yours. If I feared not that inconuenience which commonlie ensleweth, where two speak in an unknown tung, and the third standing by thinks himself despised, bycause he understands not, I wold haue solicited my request in the latin tung, bycause the kinde of people, which I reuerence most, and whose frindlie opinion I do conet most, both desireth and deliteth to be dealt with in that tung, as being learned themselves. But the vnlearned stander by must help with a smile, and is therefor to understand the matter which is handled. Wherefor to content both, by contemning neither, I will go on in that tung wherein I first began, and by a mean known to both, seke frindschip of both: seing my desire is, as to profit the ignorant, so to please the cunning. But before I do moue anie particular request to anie or all of you my good cuntrimen, I must nedes enform you in the state of my cause, that perceiuing all circumstances you maie yeild with more fauor, when the motion shalbe made.

The verie first cause, which moued me first to deal in this argument, and to venter upon the print, whereof I stood in aw for a long time, and neuer durst com near it, till now of late, was to do som good in that trade onlie, wherein I haue trauelled these manie years, and by uttering my experience in the train to learned tungs, to lighten other mens labor, bycause I had espied som defects that waie, which craved som supply. But the consideration thereof being once entered my head, did sprede a great deal further then I dreamed on at the first, and wrought in me the like impression, for the right teaching of the learned tungs, that the inquirie for iustice in things of common life did sometime work in that renouued Plato. For Plato seking to define Iustice, and

The cause which moued me first to deal thus publikelie in this argument

What course Plato took to find out what iustice was.

Ff ij

Platoes reason to take that course

what that is, which we call right in ciuill doing, could not devise how to set them down in certain, by waie of definition, because theie were respectiue, and stood vpon circumstance in regard to other, before he had described a form of common gouernment, which when he had don, he streight waie found out; that that was iust, which was iump with ech state, as the state was appointed, whether perfit or unperfit (tho the perfit were the best) and that procured in the state both tranquillitie and successe, as that was vniust, which iard with the state, & proued to be an instrument of discord and decaie. The execution of the first, which preserveth the state, he termed iustice: the enormitie in the second, which seeketh to vndo, he called iniurie and wrong. The reason which moued him to take that course in finding out of iustice, and to make the anatomie of ane hole gouernment the mean, to know that rule, which leadeth ech gouernment, was, because the proportion, the use, naie the verie substance of anie particular member, is neuer so known, as it maie be throughlie perceiued, and precise-ly surueied untill the hole it self, be exactlie known, whereunto the part answereth in proportion, in use, naie in the verie substance. Iustice concerneth euerie two, betwene whom there maie be intercourse, traffik, dealing, or doing anie kind of waie, whether prince and prince, prince and subiect, or subiect and subiect, whether one with one, or one with mo, or mo with mo. Naie it toucheth nearer. For where respects maie take place, there one maie do wrong to his own soul and bodie, as in pining the bodie, and entreating it euil, in tormenting the minde, and wringing it to the worst, contrarie to the rule of both religion and reason. Wherefor that hole bodie, which comprehendeth these circumstances, and respects in ech part, was nedelie to be described, before the particular effects, and the regiment thereof could possiblie be defined. This course took Plato and thereby found out that, which he desired to know

My course to find out the right method in teaching the tungs.

My self intending at the first to deal but with the tungs, and the teaching thereof in the grammer school, (as he thought of his iustice in ciuill doings,) was likewise enforced by swaie of meditation to enter in thought of the hole course of learning, and to consider how euerie particular thing did arise in degre, one after another. For without that consideration, how could

I haue discerned where to begin, how to procede, and where to end, in anie one thinge, which dependeth vpon a sequele and marcheth from a principle, seing the matter which I deal with, is a matter of ascent, wherein euerie particular, that goeth before hath continewall respect to that, which cummeth after, if the hole plat be artificiallie cast? As in this course of mine, the Elementarie principles maie resemble the first groundwork: the teaching of tungs the second stories: the after learning the vpper buildings. Now as in Architecture and artificiall bilding, he were no good workmā which wold not cast his frame so, as ech of the ascents might be conformable to other: so in the degrees of learning, it were no masterlie part not to obserue the like, which cannot be obserued, before the hole be thought on, and thoroughlie fashioned in the parties minde, which pretendeth the work. Plato in his platform for the finding out of iustice hath two great vantages of me. For both himself was so learned, as he is left to wonder, and his plat is in form, not fashioned for practis: whereby both his own autoritie giueth credit to his work, and his work kepes countenance, being not chekt by practis, which is able to ouerthrow euen the best meditations, being unfit for performance tho bewtisfull to behold by waie of contemplation. My knowledge being but of ordinarie compas is subiect to controllmet of euerie better learned, naie it is not exempt from the round carping, euen of the verie meanest, from whose sting not euen Plato himself was able to escape. My labor is so laid, as it profeseth practis, and is so to be reprovied if it bide not the performance. Again his great sufficiencie laid all down at once, and gaue a full view of his hole platform, tho but in generall shew: this enterprise of mine cannot procede in that order, tho I could perform it as well as Plato could his bycause it mounteth still vp by waie of progression from one pece to another & multiplieth infinite bycause of varietie in parts, which kinde of attempts abideth no one form aspectable at once, as Aristotle reasoneth, bycause of first & last, which fal not in view together at one time. Thigs of order be known by degrees, matters of staie ar to be sene at once, which cannot be in this argumēt, being in order of consequence, in number of multitude. For when ye ar once past the Elemētarie train, be not tungs of som number, where the learner hath desire, not to rest vpon som certain? when ye ar past the tungs, is not the after learning of infi-

The diuersitie in setting down thigs of order and of staie.

nit branches, tho the main be within compas? Wherefor as in depen-
 nesse of meditation I drew like to Plato, tho in depth of iudgement
 but his fleting follower: So in order of deliuerie I depart from him
 and utter my wares by retailing parcels, which he did in grosse: when
 I had considered the generall ascending method of all learning,
 which while it is in getting, mounteth up by degrees, but when it is
 gotten, doth sprede through out the state as sinews, veins, and arte-
 ries do through a naturall bodie, and withall maintains the state
 in full proportion of his best being, no lesse then the other do main-
 tain the bodie, me thought I did perceiue some great blemish in the
 hole bodie of learning, as Plato no doubt, in the ripping up, of
 right did find to be in gouernment. And as Plato himself by his
 own teaching did confirm his own precepts, whereby he brought
 forth a nūber of rare men, as euen the sharpe Aristotle, & the elo-
 quent Demosthenes, and by his singular plat of chosen gouern-
 ment, tho not all waie pleasing our religion and practis, did direct
 the best conceits of the most studious people: So for my simple skill in
 the same course, I haue armed my self, what so euer I shall set downe
 by waie of precept, for the furtherance of learning, and hir recoue-
 rie from blemish, to practis it my self, with that succeſſe in schooling
 which it shall please god to blesse in me and mine, for president to o-
 thers, who will follow the plat, and with that allowance in writing,
 which my gentle reader shall bestow upon it. For the plat of mine E-
 lementarie, and what I haue vndertaken for the penning thereof,
 it is fullie declared in the elementh title of this same book: For the
 performance thereof in the bringing up of children, I haue all the
 principles there named on foot, within mine own house, vnder ex-
 cellent maisters. Wherein I do more then mine Elementarie requi-
 reth. For mine Elementarie course is to haue the principles perfi-
 ted, before the childe deal with grammer: Mine execution now is
 by finding out of times, without losse of learnig (which I maie easilie
 do hauing the hole train within mine own sight) to help those prin-
 ciples forward in such children, as wanted them before, or had
 som vnperfit, & ar willing to learn them by apointmēt of their pa-
 rents, and my prouision. Which doing maie serue me for two proues,
 first, that all the principles maie be well learned singletie, in their
 naturall order, when by waie of prouision theie maie be well com-
 passed iointlie with the tungs. Secondlie, that it is a great thing,
 which

which maie be performed in the Elementarie train, where, conuenient place continueth all the doings within the masters sight, and the not chaunging of schools for diuers things, doth assure the profit without losse of time, or lingring by the waie. But to leaue speaking of the Elementarie execution and to return to the pen and the platting of this my writing course: upon this consideration, which caried me thus on after I had conceined both where the blemishes laie: which disfigured learning, & how to redresse the by waie of aduise to others, but in effect & dede for mine own charge, I cam down to particulars: And began to examin, euen from the verie first, what went before the tungs in their orderlie trade of bringing vp children fro there first schooling: which thing alone was my first impression in conceit, ear I fell to further thoughts: and my last resolution to tho with more aduise, when I had thought upon the most. This examining of the hole fore train I took vpo me so much the rather bycause I perceined a great untowardnesse in the learning of tungs, thorough som infirmities in the Elementarie grounding, which wēt before them. As what a toill is it to a grammer maister when the young infant which is brought him to teach, hath no Elementarie principle so grounded in him, as it maie bear a bilding? Wherefor considring the learned tungs do require a fundation, and carefull teachers som help of foretrain, I undertook to rip vp all those things which concern the Elementarie, a degre in teaching before the grammer train, by mine own trauell to ease a multitude of masters. Which Elementarie degre, bycause it tucheth such learners as ar not entred into latin, & wiseth well to such teachers, as be lightlie vnlearned, but in their own mediocritie: I thought it my best to publish it in that tung which is common to vs all, both before & after that we learn the latin. Vpo which resolutiō I begā with my first book, which I call Positions in the english tung, & so procede in this next, which I term an Elementarie, as it is in dede, bycause it conteineth al those Elemēts or principles, which childrē ar to deal with ear theie passe to grāmer, & the learning of tungs, a book deuided into parcels, to lighten the price, tho but one in volū, distinct for execution of seuerall argumēt. For these occasions, & to this end I ventured vpo the print to help the course of learning, in this my cuntrie, by helping of the trade which is used in teaching & to help the trade of teaching, by beginning at the Elementarie grounds, and to help the Elementarie by vitering it in English.

In which my attempts, these thre questions, I do not saie ar,

1 but I suppose maie, per aduenture be demaunded: first, what those blemishes be, which I haue espied in the main bodie of learning and argument at this daie so narrowlie sifted by so much varietie, and so great excellencie of learned wits, as euerie kinde of learning, is now thought to haue reconered that worship, which it was in, euen then when soeuer it was highe st.

2 Secondlie, why in the trade of teaching I do not content my self, with the president of som other, which in great number haue written learned treatises to the same end, but toil my self with a priuat trauell, whose euent is vncertain, whereas the writers of this argumēt be both learned themselves, and therefor to be followed, and their successe known, which maie warrant assurance

3 Thirdlie, if it be my best to handle a learned argument in the english tung, why I take so great pains, naie so curious a care in the handling thereof as the weaker sort, whose profit I pretend, naie as oftentimes som other also of reasonable studie, can hardlie vnderstand the couching of my sentence, and the depth of my conceit.

While I answer vnto these thy motions, I must praie your patience, good my masters, bycause the things maie not be slightlie past ouer, and the satisfying of them, maketh waie to that sute, which I haue vnto you.

A generall
note for the
hole course
of learning.

The end of
euerie parti-
cular mans
doings, and
of euerie cō-
mon state is
rest after la-
bor

First for my generall care to the hole course of learning, I haue thus much to saie. The end of euerie particular mans doings, for his own self: & of the hole common weal for the good of vs all, is so like in consideration, and so the same in natur, as the one being sene, the other nedes small seeking: Euerie priuat man traueleth in this world to win rest after toil, to haue ease after labor, and not to trauell still as being a thing exceding uncomfortable, if so be it were endlesse. The soldyer warreth in priuat conceit perhaps for ease by welth, which he maie win by spoil: in publik shew he trauelleth for the ease of his cuntrie by waie of defense, and pretending peace. The merchant traffiketh in priuat conceit, to purchas priuat ease by procuring priuat welth: in publik shew he trauelleth for the common ease, to satisfy som wants in necessarie ware for the common nede. Generallie all men of what profession soeuer, as theie seke there own rest by the priuat in their doings, so theie pretend the publik by the generall end, wherein theie all concur. Whereby it appeareth that ease after labor is the common end of both priuat and publik, of both all
and

and: som bycause euerie one in the naturall currant of all his doings bath as well a generall respect to the common quiet, which maintaineth his (priuat as a ströḡ bodie doth a febler persö) as vnto himself for to work his own rest, which is parcell of the publik, and not to part frö it, for fear of further harm. Naie is our hole life here in this miserable world, anie other thing, then a toilsom course, to com to som rest? or is the life after this in gods blessed kingdom anie other thing, then an endlesse rest, after ending trauell to such peple as seke for it by the right means to com by it? And as in that rest the hole assemblie of the chosē faithfull is all at rest, as euerie particular: so in this traueiling course, the generall end of anie hole state is a blessed peace, the great benefit of a mightie protectour, as in the same state the particular end of euerie priuat person is a blessed contentment, the great benefit of a mercifull god. Whereby I take it to be most euident both in Philosophie, whence the sirs ground is and in Diuinitie whēce the second is, that honest contentment and rest, is the priuat mans hauch, as an honorable quiet peace is the publik harbour.

Now as both the priuat and publik end doth pitch in quietnesse after stir, so theie both haue the like means to compas their own quietnesse, which meanes if theie vse right, theie obtain their right end, if theie vse them wrong, as they wring by the waie, so theie work their own worst, by missing of their end. And in good sooth, were he not vnwise, which seing the mark, whereat he is to shoot, will of set purpos, shoot another waie? Who hauing meant to com to heaue, which he dailie wisbeth, will he dlong to hell, which he semeth to abhor? The right mean used right is the waie to this good, as awrong mean, or a wröḡ right work the cōtrarie effect. As to cōtinew in my former particulars, the soldiers mean to com to his end & right quietnesse, is to vse honest wisdom, & pollicie, for the sauing of himself from danger and death, to vse honest and wise means, such as law of arms doth admit, to better himself in bootie & spoil, with continewall eie to defend for whō he fighteth, to drine to peace and ease, after war and blood. The merchāts mean to com to his end and right quietnesse is to vse honest deuises and trades, for enriching himself without infamie to the world, or taint to his conscience: to rest content with so reasonable a gain, which is the hire of his trauell, as his countrie maie allow, and good conscience

The right means for both priuat men & common weals to com to their quiet

not condemn, with continuall eie, neither to afflict the peple, and surcharge the state with the bringing in, of anie nedelesse to much, nor to rob the poor, and to rak the state, with the carrying out of anie nedefull to much. Generallie all mens mean to com to their right and resting end is, to use that profession and calling, whereof theie haue made choice, after that rule in priuat, which an honest religious conscience leadeth, and after that direction in publik, which in honest plaine truth procureth ech mans right ease, by helping to preserve the generall peace. If these means do not procede thus, neither hath the souldyer his rest in the end, but falls in blood or anguish, neither hath the merchant his end, but dwells in hatred or miserie, neither hath anie profession the hoped end, but such publik blemishes, and such priuat corrosiues, as vniust dealings in euerie kind deserue to receiue, and mete with in the end.

That learning is the mean to preserve peace, which is the naturall end of euerie government

Now as all these particulars by their priuat mismeaning, work their own mischiefe, so by the same means they be mortall enemies to the common peace, which is supported in dede, by priuat good demeanour. What the particular mean of euerie trade is, to com to the right end, I am not to shew at this time, let them look vnto it, whom it particularlie tucheth. My consideration is generall, & the publik mean is my care, which must be measured by the proper end. The publik end is said to be peace, gods great benefit in his most mercie, and his chiefe, naie his onelie charge in his new and last commandement, to them that loue him. Then those means both first to com by this end, & whe it is co by, to maintain it in state, must nedes be such directions, as ar for peace, and the quietnesse of a state, for the keping of concord and agreement, without anie main publik breach, both priuatlie in houses, publiklie in cuntries, & generallie throughout the hole government. These peaceable directions I call, and not I alone, by the single name of generall learning, comprising vnder it all the arts of peace, and the ministerie of tranquillitie, a matter of great moment, being the onelie right mean to so blessed a main, as fortunat peace is, imparting the benefit of publik quietnesse, to euerie particular, as a generall fountain seruing euerie mans cestern by priuat quills and pipes, whose bodie if it be blemished it hindreth not a litle, as the infected water of a primitive fountain, is not holisom where it is used, naie as the corrupt blood passing fro the liuer poisoneth the hole carcasse. By the benefit of learning euen war
it

it self a professed enemy to learning, bycause it is in fede with peace, is handled verie iustlie, and worketh peace at home by uniting of mindes against a common fo. So much the more deadlie enemies, to all humanitie, naie verie aiuels in dede to all common good are theie to be esteemed, which working sedition within the bowells of a state disioint it at home, & make it to be feble, either against outward fo, by waie of resistance, or to recouer it self by reconculement at home. By this learned mean in ech kinde, all princes gouern all states: the main and generall by considerat & grane counsellours, by wise & faithfull iusticiaries: & the particular branches for relligion & souls by diuines, for diseased bodies, by physiciāns, for maintenāce of right, & voiding of wrong, by lawyers, for euerie particular help, by euerie particular professour, from euerie greatest to euerie meanest thoroughout the hole gouernment. A most blessed mean to a most blessed end, a learned maintenance of an heauenlie happinesse, in an earthlie state, of an heauenlis cōstitutio. And therefore anie error in this mean is a main in dede, and deserueth to be thought on, as an hindrer to peace, and a pernicious defeater of the best publik end, beginning perhaps at a small sparkle, but encroching still and gathering strength, by confluence of like infection in som other parts, till at the last, it set all on fire, and brast out in confusion, the more to be feared, bycause it festureth ear it flame: and shroudeith it self vnder shew of peace, and so consumeth without suspition, wheras it might be staid if it professed enemitie, and stood with vs in terms. The misses and blemishes herein, as in all other goods, which profit vs by vsing them, consist either in to much, or in to litle, or in to diuerse, or in to dissensions, if dissension be not the greatest diuersitie, tho for teaching sake theie be seuered in terms: Shall I saie in my thinking of this argument for the ascent in learning from the first Elementarie, that methought I found all these four imperfections in the hole bodie of learning somwhere to much, somwhere to litle, somwhere to different, somwhere to dissensions, four great enormities in a peaceable mean, to brede great diseases, and defyanse to quietnes, first, with in a state in the gouerning directio, and then without by euident inflammation, a thing therefore to be thought on, not onelie by particulars in waie of mōing, but also by magistrates for mean to amendment.

The blemishes in learning com four waies.

To much in
learning

For to much thus I conceiue, that as in euerie naturall bodie, the number of sinewes veins and arteries, for the quikning and motiue vse thereof is definite and certain: so in a bodie politik, the distributiue vse of learning, which I compare to those parts, is euerie where certain. And what soeuer is more then natur requireth in either of them, as in the one it bredes disease, so in the other it doth destruction, by breach of proportion, and so consequentlie of peace. In naturall bodie this to much appeareth, when one or mo parts engrosse them selues to much, & feble the remnant: In a cōmon bodie this to much for learning, is then to be espied, when the priuat professions do smell to much, and so weaken the hole bodie either by multitude of the professors, which bite sore, where manie must be fed, and haue but litle to fede on: or by vnnecessarie professions, which choke vp the better, and fill the world with toies: or by infinitnesse of books, which cloie vp students and weaken with varietie: or by intolerable swelling in the verie handling, which fatten the carcasse, and febleth the strength of pithie matter. Be not all these surfets at this daie in our state? Be there not enemies to the common end, being grown out of proportiō? be theie not worth the weing, & wish theie no redresse? I saie no more, where it is to much euen to saie so much in a fore of to much.

To litle in
learning.

For to litle thus I cōceiue. In a naturall bodie there is then to litle, when either som necessarie thing wanteth, or when that which is not wāting is to weak to serue the turn: And be not the same defects diseases in learning, and disquieters to a state? when necessarie professors wāt, either for number as to few, or for valem, as to feble? where shew is shrined, where stuf should be enstalled? when sound learning is litle sought for, but onelie surface, sufficient to shift with? When som necessarie professions, ar quite contemned, and laid vnder foot, bycause the cursorie student is to passe awaie in post? When want of nedefull books, bycause theie be not to be had proues a forcible let to greater learning: when such as we haue, be as good not had for insufficiencis in handling, and lamenessse to learn by? This corruption in learning anie man maie se, who is desirous to seke both for the maladie and the amendment. A breach of proportion, and therefore of peace to a publik bodie, which ought to be proportionate, a pining euil, which consumeth by staruing.

For diuersitie in masters of learning, thus I think, that as it
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self proceedeth from diuersities in abilitie, for bringing vp, for wit, for iudgement, for perfection, bycause either all or som of these four be a great deal finer in som then in som: so it worketh verie much harm in the peace of anie state, cheselis where the leaders thereof, tho theie fall not out, and do but utter their opinions, yet deuide studies according to their fauorites, which consider not so much the weight of the arguments, as the liking of the autors.

If this diuersitie do break out in carnest, as it hath commonlie don in our time, while the verie print it self being the instrument of necessitie, and the delinurer of learning in the naturall and best vse, becommeth verie often to fre a mean for ambition in brauerie, for malice in enuie, for reuenge in enimitie, for all passions in all purposes, what a sore blow doth the comon quiet receiue, whose mean to quiet, is made an instrumēt to distemper? For will not he fight in his furie, which brauleth in his books? seme not those mindes armed, naie arm theie not others to, by egging enimitie forward, to an open cōflict, which in priuat studies enter combats with papirs? which by to much eagernessee make to much a do, in a stir better quenched to dy, then quikned to liue? which whet their wits before, to be wranglers euer after, and as much as lyeth in them, disturb the common ease? nedelesse combats in matters of learning, be those which I mislike, the nedefull maie go on & yet with no more passion, then common ciuilitie will allow, and christian charitie not condemn. To much ouerburdeneth, to litle consumeth, to diuerse distracteth, but to dissensions destroies. Your selues know my learned readers, what a wonderfull stir there is dailie in your schools thorough the dissenting opinions of som in logik, som in philosophie, som in the mathematiks, Physik is not fre, tho Paracelsus were no so, to those his humorists. The lawyer generall is most quiet for contradictorie writing, bycause he gains not by it the thing which he sekes for: contrarie pleading at comon bars, is a better pastur for a lean purse then a bissie pen to publish controuersies. The dissension in diuinitie is fierce beyond Gods forbid, & so much the more, bycause it falls out often, that the aduersarie parties entermingle their own passions with the matters, which theie deal in. For as our arguments of controuersie in cases of relligio do somtimes require a necessarie defense, so theie be oftimes such, as maie be well compounded, if mens affections would abide as much water to coul, as theie bring fire, to en-

4.
Dissension
in matters of
learning.

flame. But in the mean while how is the common peace disturbed, by the dissensions writhing of a worthie mean, to maintain a wrong, and to becom slauē to som inordinate passion? I enter not this argument, to stand long about it, but in natur of a passage to let my good reader vnderstand, how much my desire was encreased, to the furtherance of learning, after I had markt these inconueniēces, wheras at the first I ment no more but onclie the help of teaching the learned things. The agreement of the learned generallie, is mother to contentment generallie: By carping or contrarying, theie trouble the world, and taint themselves, bearing the name of Christians, which verie title enioyneth a serch to avoyd contentiō, euen by submission of the wronged: neither chargeth it vs to defend our religion with passionat mindes, but with armor of pacience, and appointment of truth sufficient to confute, euen bycause it is tiew, not neding our affections, wherewith it is troubled.

That the reformation of learning consisteth in the aduised magistrature and the learned professour.

These were the blemishes which I saw by the waie in the bodie of learning, which as I did mone, so I wished the amendement, which amendement resteth vpon two great pillars: The professours of learning to giue intelligence of the error, and the principall magistrates, naie the verie soverain prince, to cause the redresse in so necessarie a pece, as the course of learning is, being Gods great instrument to work our quietnesse for souls, bodies, goods, and doings.

The prince maie take order to cut of that is to much, to make up that is to litle, to unite diuersities, to expell dissensions, whose lawfull autoritie is a great comander, and no where more then in a generall good, where euerie one will follow, bycause euerie one is bettered. If it com not fro the prince, the more maie continew, the amendement is consumed. Which proueth Platoes sentence, to haue kings Filosofer, that is, all magistrates learned, to be mauellous requisite in anie good gouernment. It is a great corrosiue to the hole prouince of learning, which is the regiment of peace, where such as must direct, ar but experienced wise, tho that be verie much, but yet both experience, and learning together make the better consent. It is an honorable conceit besides the incredible good, for a learned vertewous prince by the assistance of a like counsell, to reduce the professours of learning, by choice in euerie kinde to a certain number, to make choice in points of learning necessarie for the state, to appoint out books for learning, both in multitude not to ma-

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nie, and in method of the best. The president is princelie, in euerie profession, & not onelic now moued. There hath bene stripping heretofore in all these kindes, both by consent of the learned and, by commandement from good princes. Our cuntrie is small, the thing the more easie our linings within compas, the thing the more needfull: the enormitie great, the lesse able we to beare it: our prince learned, the liker to giue ear: our peple of vnderstanding, the better able to enform her. But neither doth the physician thrine so, by the preserving part of physik, nor the lawyer grow rich so, by taking up of contentions, nor the diuine prosper so in a heauen, where all is good, as he doth in earth where, all is euill, tho the best in ech kinde do honor them most: And therefore profit wilbe followed, tho it be with confusion, redresse will not stir, bycause it iudgeth the world, to be in somfalt, which it is loth to confesse. Howbeit to procure som redresse and help this waie, at the Princes hand, it standeth all them in hand, which make profession of learning, if theie do but consider the reputation of learning in these our daies, whether by insufficient professours, or contemned professions.

In the professours of learning, to whose solliciting this point is recommended, there be two things cheselie required. First that these studie soundlie themselves upon stuf worth the studie, in order of right ascent, with mindes giuen to peace. For sound learning will not so soon be shaken at euerie eager point of controuersie, as the fletcher will. Orderlie ascent groweth strong verie soon, & a pacifick conceit is a furtherer to that end, which is both priuatlie minded, and publiklie intended. The consent of the learned, and their quiet inclination is a great blessing to anie common weal, but cheselie to ours in this contentious time, where the overwhetted mindes work verie small good to som worthie professions. The distraction of mindes, into sects and sorts of philolophie, did a mightie Grece great displeasur to the quietnesse of that people, where the distraction fell as it did our religion more, which spreding in that cuntrie, where those sorts were nurished, was neuer in quiet sence.

The second point required in a learned student is not so much to seke his own auancement, as the things, which he professeth, which if it take place, himselfe coms forward, bycause he hath the things. If he seke his own auancement, and either forget the thing, if he haue it, or care not for it, if he haue it not, the want of the thing

will weaken his credit, tho it encrease his own, as where the ignorant is blamed, there knowledge is allowed, tho the allower be not learned. He that studieth soundlie recommendeth good letters, by his own example: he that soliciteth other, who haue autoritie to further, aduanceth them by aduertisement, he that exerciseth his pen to help the best currant, confirmeth his desire by the doing thereof. In this last kinde mine own labor trauelleth to seke for uniformitie, to strip awaie the nedelesse, to supply some defects, to do mine endeavor to help euerie one in as quiet a course, as I can temper my stile vnto. And tho sometimes I do sprede vpon cause in length of discourse, yet for the matter it self, which I will commend to the learner, I wilbe short and sound enough, and leaue more to practis, then I will laie in precept. Thus much for the generalitie of learning, and the learned, to whose considerations I commit the soliciting, as to the magistrates the amendment.

2.
Why I follow not some of the teaching plats alreadie laid by learned writers.

The second question, which I said might be demanded of me, why I do not follow some learned president of those writers, which haue delt this waie with great admiration, maie be answered verie soon. I confesse the number of them, which haue writen of the training vp of children, to be so manie in number, as either priuat cuntries or priuate cause might moue to deal in it. I confesse the excellencie of manie in that kinde, as Bembus, Sturmius, Erasimus, and diuerse other. But we differ in circumstance. A fre citie, a priuat frind, and an hole monarchie, haue diuersities in respect, tho theie agre in some generalls, wherein those writers dissent not from me. Neither do I but follow good writers, fetching my first patern from such writers, as taught all those to write so well, a thing alreadie proued in the second chapter of this book. I am seruant to my cuntry. For his sake I trauell, his circumstances I must consider, and whatsoeuer I shall pen, I will se it executed by the grace of God, mine own self, to perswade other the better by a tried prouf.

3.
Of the English tung & the penning in English.

The third question for my writing in English, and my so carefull, (I will not saie so curious writing,) concerneth me somewhat, bycause it beareth matter. For some be of opinion, that we should neither write of anie philosophicall argument, nor philosophicallie of anie slight argument in our English tung, bycause the vnlearned vnderstand it not, the learned esteeme it not, as a thing of difficultie to the one, and no delite to the other. For both the penning in English generallie,
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and mine own penning in this order, I haue this to saie.

No one tung is more fine then other naturallie, but by industrie of the speaker, which vpon occasion offered by the kinde of gouernment wherein he liueth, endeuoreth himself to garnish it with eloquence, & to enrich it with learning. The vse of such a tung, so eloquent for speche, and so learned for matter, while it kepeth it self within the naturall soil, it both serues the own turn with great admiration, and kindleth in the foren, which com to knowledge of it, a great desire to resemble the like. Hence came it to passe, that the peple of Athens, both bewtified their speche by the vse of their pleading, & enriched their tung with all kindes of knowledge, both bred within Grece, and borrowed from without. Hence came it to passe, that peple of Rome hauing platted their gouernment, much what like the Athenian, for their common pleas, became enamored with their eloquence, whose vse theie stood in nede of, and translated their learning, where with theie were in loue. Howbeit there was nothing somuch learning in the latin tung, while the Romane florished, as at this daie is in it by the industrie of studētis, thoroughout all Europe, who vse the latin tung, as a common mean, of their generall deliuerie, both in things of their own denise, and in works translated by them. The Romane autoritie first planted the latin among vs here, by force of their conquest, the vse thereof for matters of learning, doth cause it continew, tho the conquest be expired. And therefore the learned tungs so termed of their store, maie thank their own people, both for their fining at home, and their fauor abroad. Wherevpon it falleth out, that as we ar profited by the mean of those tungs, so we ar to honor them euen for profit sake, and yet not so but that we maie cherish our own, both in such cases, as the vse thereof is best: and in such places, as it maie be bettered, tho with imparing of them. For did not those tungs vse euen the same means to braue themselves ear theie proued so beawtifull? Did the peple strain curtesie to pen in their naturall, euen these same arguments which theie had frō the foren? If theie had don so, we had neuer had their works, whereat we wonder so.

There be two speciall considerations, which kepe the Latin, & other learned tungs, tho chesellie the Latin, in great countenance among vs, the one thereof is the knowledge, which is registred in them, the other is the conference, which the learned of Europe, do

commonlie vse by them, both in speaking and writing. Which two considerations being fullie answered, that we seke them from profit & kepe them for that conference, whatsoener else maie be don in our tung, either to serue priuat vses, or the beautifying of our speche, I do not se, but it maie well be admitted, euen tho in the end it displaced the Latin, as the Latin did others, & furnished it self by the Latin learning. For is it not in dede a meruellous bondage, to become seruants to one tung for learning sake, the most of our time, with losse of most time, whereas we maie haue the verie same treasur in our own tung, with the gain of most time? our own bearing the ioyfull title of our libertie and freedom, the Latin tung remembering vs, of our thraldom & bondage? I loue Rome, but London better, I fauor Italie, but England more, I honor the Latin, but I worship the English. I wish all were in ours, which theie had from others, neither offer I them wrong, which did the like to others, and by their own president do let vs understand, how boldlie we maie ventur, not withstanding the opinon of som such of our peple, as desire rather to please themselves with a foren tung, wherewith theie ar acquainted, then to profit their cuntrie, in hir naturall language, where their acquaintance should be. It is no obiection to saie, well ye rob those tings of their honor, which haue honored you? or which if theie had not bene to make you learned, you had not bene to strip them of fro learning? For I honor them still, & that so much as who so doth most, euen in wishing mine own tung partaker of their honor. For if I had them not in great admiration, bycause I know their valem, I wold not think it to be anie honor for my cuntrie tung to resemble their grace. I confesse their furnitur and wish it were in ours, which was taken from other, to furnish out them. For the tungs which we studie, were not the first getters, tho by leerned trauell the proue good keepers, and yet readie to return and discharge their trust, when it shalbe demanded in such a sort, as it was committed for term of years, and not for inheritance. And therefor no disgrace where theie did receiue with condition to deliuer, if theie do deliuer, when theie ar desired. But a dishonor to that tung, which hath a deliuerie both denised and tendered, and will not receiue it. From which dishonor I wold English were fré, and that learning receined, which is redie to be deliuered. I confesse their good fortun, which had so great a forestart, before other tungs as theie be most
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welcom, where so euer theie set foot, & allwaie in wonder aboue anie other for their rare worthinesse: which haue all mens opinions concerning other speches, in such a captiuate preiudice of their own excellencie, as none is thought anie, but when it is like to them, and yet the most like to be maruellouslie behind.

The diligent labor of learned cuntrie men did so enrich these tungs, and not the tungs them selues, tho theie proued verie pliable, as our tung will proue, I dare assure it of knowledge, if our learned cuntrie men will put to their labor. And why not I praie you, as well in English, as either in Latin or anie tung else? Why not learning in English?

Will ye saie it is nedelesse? sure that will not hold. If losse of time while ye be pilgrims to learning by lingring about tungs, be full no argument of nede: if lak of sound skill, while the tung distracteth sense, more then half to it self, and that most of all in a simple student or a sillie wit, be no argument of nede, then saie you somewhat, which pretend no nede. But bycause we neded not, to leaue anie time onelesse we listed, if we had such a vantage, in the course of studie, as we now leaue, while we trauell in tungs: and bycause our understanding also, were most full in our naturall speche, tho we know the foren exceedinglie well, methink necessitie it self doth call for English, where by all that gaietie maie be had at home, which makes vs gaze so much at the fine stranger.

But ye will saie it is uncouth. In dede being vnused. And so was it in Latin, and so is it in ech language, & Tullie himself the Roman paragon, while he was alie, & our best patern now, tho he be dead, had verie much ado, and verie great wrastling against such wranglers, and their nice lothing of their naturall speche, ear he man that opinion, which either we our selues haue now of him, or the best of his frinds did the cōceine by him. Is not euerie his preface before all his philosophie still thwakt full of such conflicts, had against those cauillers? our English wits be verie wel able, thāks be to God, if their wils were as good, to make those uncouth & unknown learnings verie familiar to our peple, euen in our own tung, & that both by president & protection of those same writers, whom we esteeme so much of, who doing that for others, which I do wish for ours, in the like case must nedes allow of vs, onelesse theie wil auouch that which theie cannot auow, that the praise of that labor to cōueie cūning frō a foren tung into a mans own, did dy with them, not to reuiue in vs.

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But whatſoeuer theie ſaie, or whatſoeuer theie can ſaie to continew their own credit, our cuntriemen maie not think, but that it is our praiſe to com by that thorough purchace, and planting in our tung, which theie were ſo deſirous to place in theirs, and ar now ſo loth to forgo again, as the faireſt flour of their hole garland, which wold wither ſoon, or elſe decaie quite, if their great cunning, were not cauſe of their continewance: and if our people alſo, were not more willing to wonder at their workmanſhip, then to work their own tung, to be worth the like wonder. Our Engliſh is our own, our Sparta muſt be ſpunged, by the inhabitants that haue it, as well as thoſe tungs were by the induſtrie of their people, which be braued with the moſt, and brag as the beſt.

3.
Our tung is of
no compas
for ground &
authoritie.

But it maie be replied again, that our Engliſh tung doth nede no ſuch prouing, it is of ſmall reach, it ſtretcheth no further then this Iſland of ours, naie not there ouer all. What tho? Yet it raigneth there, and it ſerues vs there, and it wold be clean bruſht for the wearing there. Tho it go not beyond ſea, it will ſerne on this ſide. And be not our Engliſh folks finiſh, as well as the foren I praiſe you? And why not our tung for ſpeaking, & our pen for writing, as well as our bodies for apparell, or our taſtes for diet? But our ſtate is no Empire to hope to enlarge it by commanding ouer cuntries. What tho? tho it be neither large in poſſeſſion, nor in preſent hope of great encrease, yet where it rules, it can make good lawes, and as fit for our ſtate, as the biggeſt can for theirs, and oft times better to, by cauſe of conſuſion in greateſt gouernments, as moſt unwildineſſe in groſſeſt bodies.

4.
No rare cunning in Engliſh.

But we haue no rare cunning proper to our ſoil to cauſe forenners ſtudie it, as a treaſur of ſuch ſtore. What tho? yet ar we not ignorant by the mean thereof to turn to our uſe all the great treaſur, of either foren ſoil, or foren language. And why maie not the Engliſh wits, if they will bend their wills, either for matter or for method in their own tung be in time as well ſought to, by foren ſtudents for increaſe of their knowledge, as our ſoil is ſought to at this ſame time, by foren merchants, for encrease of their welth? As the ſoil is fertile, by cauſe it is applyed, ſo the wits be not barren if theie liſt to brede.

5.
No hope of anie greatneſſe.

But tho all this be trew, yet we ar in diſpare, euer to ſe ours ſo fined, as thoſe tungs were, where publik orations were in ordinarie trade, and the verie tung alone made a chariot to honor. Our ſtate

is

is a Moanarchie, which mastereth language, & teacheth it to please: our religion is Christian, which half repines at eloquence, and liketh rather the naked truth, then the neated term. What tho? Tho no English man for want of that exercise, which the Roman had, & the Athenian used in their spacious and great courts, do prone a Tullie or like to Demosthenes, yet for sooth he maie prone verie comparable to them in his own common weal and the eloquence there. And why not in dede cōparable unto them in all points thorough out for his naturall tung? Our brains can bring furth, our cōceits will bear life: our tungs be not tyed, and our labor is our own. And eloquence it self is neither limited to language, nor restrained to soil, whose measur the hole world is, whose iudge the wise ear is, not in greatnesse of state, but in sharpnesse of peple. And tho foren excellencie were half in dispare, must our own best be therefor unbeautified? It should not sure, it should pearch to the height, if I could help it. We maie aspire to a pitch, tho we passe no further. The qualitie of our monarchie wil admit trem speaking, wil allow trem writing, in both with the brauest, so that it do please, and be worthie praise, so that it preach peace, and preserue the state. Our religion condemns not anie ornament of tung, which doth serue the truth, and presumeth not aboue. Naie is not eloquence, which cōmonlie is caried from weight of matter, to folie in words, the great blessing of god, and the trumpet of his honor, as Chrysostom calleth S. Paule, if it be religiouslie bent? Theie that haue red the old church storie, do find that eloquence in the primitiue church, ouerthrew great forces, bent against our faith, & enflamed nūbers to embrace the same, when strength from the truth, ioyned with force in the word. Seke it to serue God, shun it to serue thy self, but where it serueth thine own turn, with warrant from him.

But will ye thus break of the common conferēce with the learned foren, by banishing the Latin, and setting ouer her learning to your own tung. The conference will not cease, while the peple haue cause to enterchange dealings, & without the Latin, it maie well be cōtinued: as in som cūtries the learnedder sort, & som near cosens to the latin it self do alreadie wean their pens and tungs from the vse of Latin, both in writen discourse, & spoken disputatiō, into their own naturall, and yet no dry nurse, being so well appointed by the milch nurses help. The question is not to disgrace the Latin, but to grace

6

It will let the
learned com
munitie.

H b ij

our own. And why more a stranger in honor with vs, then our own peple, all circumstances serued? And tho no stranger, nor foren natiō, bycause of the bounder & shortnesse of our language, wold deal so with vs, as to trasport frō vs as we do frō other, bycause we denise no new, tho we denison the old, yet we our selues gain verie much thereby, in the course of studie, to be set at the first in the priue chāber or closet of knowlege, by the mere frindship of our cūtrie tung: as Iustiniā the Emperour saith to the studēt in law, whē he made his intitutiōs to be of imperial force, that theie were most happie for hauing such a foredealt, as at the verie first to hear the Emperours voice, which those of elder time, did not attain vnto so soon, by the full term least of four hole years. And doth not our lāguaging hold vs tak four years, & that full think you? If it hindered vs no more, tho it help vs verie much, the losse were the lesse. For the time it is most certain, that we ar hindered by tungs, tho we must harken vnto them, till we haue help at home. And that our best vnderstāding is in our naturall tūg, if we minde & mark it, who can deny, which is able to se, that all our fore learning is applyed vnto vse thorough the mean of our own & without the applicatiō to particular vse, wherfor serues learning.

Will ye de-
face the La-
tin tūg?

But it is pitie to deface such honorable antiquitie. No pitie forsooth to honor our own, doing no worse to them, then theis did to vs, by either spoiling our cūtrie, as all histories witnesse, or defacing our learning if the Celtopadic saie trew. O spare Babilon it is a fair town, saue Dianacs chirch, it is a fair temple, worship forē speche, for that ye maie take frō it. Then be bōd still to Babilō, then be paganes still with Ephelus: thē be still borowers of the borowers thēselues. If this opinion had bene allwaie maintained, we had allwaie worn olā Adās pelts, we must still haue eaten, the poets akecorns, & neuer haue sought corn, we must cleue to the eldest and not to the best.

Why not all
in English?

But why not all in English, a tung of it self both depe in conceit, & frank in deliuerie? I do not think that anie language, be it what-soeuer, is better able to vtter all argumēt, either with more pith, or greater planeesse, then our English tung is, if the English vtterer be as skilfull in the matter, which he is to vtter: as the foren vtterer is. Which methink I durst proue in anie most strāge argument, euen mine own self, tho no great clark, but a great welwiller to my naturall cuntrie. And tho we vse & must vse manie forē terms, whē we deal with such argumēt, we do not anie more thē the brauest tūgs do

&

& enē verie those, which crake of their cūning. The necessitie is one
 betwene cūtrie & cunrie. for cōmunicating of words for uttering of
 strāge matter, & the rules be limited how to square thē to the use
 of those which will borow thē. It is our accident which restrains our
 tung, & not the tung it self, which will strain with the strongest, &
 stretch to the furthest, for either gouernmēt if we were cōquerers,
 or for cūning, if we were treasurers, not anie whit behind either the
 subtilie Greke for couching close, or the statelie Latin for spreding
 fair. Our tūg is capable, if our peple wold be painfull. The verie Gre
 kish soil, as it is noted by som, did fine Philelphus beyond all accōūt,
 being an Italiā born. The same Italie saith Erasimus, wold hane don
 the like in our S^r. Thomas More, if he had bene trained there. And
 maie not labor & emploimēt, work as great wonders in the English
 wits at home, as the air can do abroad? Is the alteration of soil, the
 best mean of growing, & onslie the best? Naie sure, wits be sharp
 enough euerie where, tho where the trading is lesse, & the air more
 grosse, the labor must be greater, to supply that with pains, which
 is wanting in natur. Which when ye haue don, thē maie you be bold
 to take that two worded & thrifeworthie questiō, Quid non? to be
 your posie. But grant it were an heresie, seing our trauing up is in the
 fore tungs, enē to wish all in English. Certainlie it is no salt to hādle
 that in English, which is proper to Englād tho the same argument
 well handled in Latin were like to please Latinists. But an English
 profit must not be measured by a Latinists pleasur, which is not for
 studies to plaie with, but for students to practis, & there the better
 where euerie one cā iudge: the p̄ncipal benefit of our English p̄ning.
 Besides all this to cōfirm a trem ground with a triall as trem, how ma
 nie sklēder things, ar oftimes vttered in the Latin tung, & other fo
 ren speches, which under the bare vail of a strāge couert do seme to
 be somewhat for to cōtēnāce studie, which if theie were Englished,
 & the mask puld of, that euerie mā might se thē, wold seme verie mi
 serable, & make a sorie shew of simple substāce, & be soon disclaimed
 in of the parties thēselues, with som thought at the least, of the old s̄i
 ing. Had I wist, I wold not. And were it not thē better to gain iudge
 mēt thoroughout in our own english, thē either to lease it, or to lame
 in the fore Latin, or anie tūg else? To be led on a lōg time with the o
 pinion of somthing which in the end will proue plane nothing, or but a
 simple somthing? These and such considerations concerning the foren
 & our English tūg make me thank the foren for my furtherance in

points, but withall to think how to further my naturall. And therefore when occasion doth offer, as in these Elementarie points, I am verie well content to deal in English, not renouncing either Latin or other learned tung, when my ascent in writing shall require their use.

3
For this
kinde of pen
ning.

Now as this penning in English maie seme not impertinent to the use of my cuntrie, upon these and such grounds, so my to carefull penning maie perhaps offend som, as seming to obscure, and hindring my pretence by either writing to hard matters, for the ignorant to perceine, or in to close a stile for mean heads to enter, or in to rare terms, for plane folks to reach at. All which difficulties be verie great foes to the cōmon mans perceiuing, who cānot understand but where he hath bene trained, and no good frinds to my purpos, who pretend that I write to profit the most, which is that of the vnttrained and unskilfull multitude. But tho these obiections make a verie probable shew, yet theie must giue me leane to plead mine own cause, for both matter, maner, and term, bycause the thre difficulties be grounded upon these three, and yet in all these, the answer is half made, bycause I mean my cuntrie tung well, and therefore tho I did try som conclusions, to work that in the hardest, which is easie in the softest, euen som insufficiencies might seme pardonable, for that all which I do, concerneth my cuntrie youth and tung, it entertai-
neth hir profit, and enuieth not hir pleasur, and desireth to se hir enriched so in euerie kinde of argument, and honored so with euerie ornament of eloquence, as she maie vy with the foren, if I maie work it with wishing.

Of hardnesse
in argument.

But first to examin that of hardnesse in matter, which the reader is said somwhat hardlie to understand, and so after to the other, for the maner and word. Wherein I praie you doth that hardnesse consist, which is fathered upon matter? Or rather doth not all hardnesse procede from the person, and none from the thing, not euellie in this case, but eueriewhere else? If that person which undertaketh to teach, do not know the matter well, which he is to teach to laie it so open, as it maie well be understood, seing the best and first mean to plane opening, is perfit understanding, is the thing therefor hard, which is not thoroughlie had? Or if that person, which should understand, either do not in dede thorough mere ignorance, or cannot in dede through small knowledge, or will not of a will thorough som corrupt affection, is the thing therefor hard, which is so
strangelie

strangelie crost by infirmitie in the partie? Sure there is not. Sure there is no hardnesse in anie thing at all, which is to be deliuered by a learned pen, be it neuer so strange from the common use, howsoeuer it be vnrightrie charged, to shew negligence, if the partie deliuerer do know it sufficiētlie, & the partie receiuer be willing, & not weiward. For what be those things, which we handle in learning? Ar theie not of our own choice? Ar theie not our own inuentions? Ar theie not the supplie of our own nede? And was not the first inuentour, verie well able to opē the thing, which he did inuent, before he did perswade it? Or did those men, which admitted the thing being inuented, make choice thereof before theie were instructed, wherefor it wold serue? Or could blunt ignorance haue won such a credit in a doutfull case, tho it pretēded profit, to haue bene beleued, before it had perswaded by plane euidence? To haue the thing proued, ear it were perceined, that it wold be profitable, not onelie for the present, but in time to com also, and that in euerie mans cie, which had anie foresight? If the first could do so both in finding and perswading, both in first admitting, and still continewing, his follower must do so, or be in salt himself, and deliuer the thing from opinion of hardnesse, which riseth of himself, being not well appointed for sufficient deliuerie. If the partie which readeth do not conceine the thing well, bycause he is ignorant, he is to be pardoned, the disease proceeding from mere infirmitie: But if he do not, bycause he will not, hauing abilitie to do, tho not with the most, he is punished enough by being penish ignorant: if he can do with the best, & will deal with the worst, blinded understanding is the greatest darknesse, & punisheth the ill humor with deprauing of reason, which should iudge right. If the partie deliuerer be himself weak, where mine own part coms in, being a deliuerer my self, he is either vnadvised, if he write ear that he know, or not well advised if he mēd not, where he misseth so he know wherein, and can tell how. Yet the readers curtesie is som conuert against error, for him that writeth, as his pardon is protection for him, that readeth, if simple ignorance be their onelie salt, without further want or defect in good will. It fareth oftimes with readers in the iudging of books, as it doth with beholders in iudging of fauor, as it doth with tasters in iudging of relice. In the matter of fauor where louing is, all things be amiable, where lothing is, there nothing is liked, no not beawtie it self. But where affection is

voided and reason in place, being able to iudge, there beawtie is beawtie, and deformitie is ill fauored, and euerie thing so weighed, as it is worth in dede. The like varietie is in matters of diet, a sickish humor can relize nothing well, an ouerginen delite likes nothing at all, but his own choice: an healthfull humor, and a right taste neither ouerlothes with siknesse, nor ouerloues with fastie, but measureth what he tasteth with a right sense. And therefor in iudgement of fauor the corrupt opinion must be freid from passion: in discerning of inyces the corruption of taste must be cleared from distemper: & in matters of reason right information must be mean to right iudgement, or else that passion is to imperious, whom information cannot rule. Howbeit I fear not anie so strong a passion in anie my reader, and therefor I will on with my argument of hardnesse.

Is the thing
hard?

Admit this diuision to be true, that the hardnesse about matter either riseth of the thing it self, or of the handling. Is the thing hard saie you? Then is it such as is strange to the reader, either for differēce of trade betwene the readers profession and the thing which he readeth, or for want of full studie, which marreth that in handling, that was neuer so studied, as it could be well handled. For the first, what affinitie is there in respect of their profession, betwene a simple plowman, a warie merchant, and a subtil lawyer? betwene manuarie trades, and metaphysicall discourses, either for the mathematicks, for physik, or for diuinitie? Again can anie thing at all be easie enē to students, who professe allyance, with the thing which theie studie, as the other do not, whose trades be mere fremd, if theie haue not trauelled sufficiētly therein? I nede saie no more but onelie this, that where there is no acquaintance in profession, there is no ease to help understanding, where no familiaritie, there no facilitie where no cōferēce, there no knowledge. If the man delue the earth, & the matter dwell in heauen, there is no mean to unite, where the distance is so great without compatibilitie. And whereas the understanding in affinitie of trade is clear insufficient, there is far more hardnesse then in difference of professiō, bycause vain persuasio in such imperfitnesse brings much more error, then weak knowledge can work understanding. In the ignorant vnacquainted there maie som good follow, if he begin to like, but the lukewarm learned doth mar his own waie by preiudicat opinion. But all this while, if there be anie difficultie about the matter, the mean is cause of hardnesse, which is in the man, and not the

the propertie, which is in the matter, and maie easilie be had, if it be carefullie sought. I am quik in teaching, and so hard to vnderstand, but to whom and why? To him forsoth that is not acquainted with such a currant, neither yet familiar to the matter so coursed. Well then, if want of acquaintance be the cause of difficultie, and supposed hardnesse, acquaintāce once made and frindlie continued will remedie that complaint, if the matter seme worthie the mā's acquaintāce in his naturall tung, for that is a question in a conceit blinded with the foren fauor, or if the partie be desirous to be rid of such a gest, as ignorance is, for that is another question, in a vain opinion ouerweining it self. For ane hole book being writen in English, and so manie Englishmen being so well able to satisfy euen at full the most ignorant reader in anie case of a book in that tung, it were to great discourtesie, not to lighten a mans labor with a short question, and as long an answer, but to pretend difficultie as a shadow not to seke, where the matter it self being no pleasant tale, nor anie amorous deuise, but an earnest argument concerning sober & aduised learning, not acquainted with all readers, nor yet with all writers, doth protest no ease before it be sought, and deserning to be sought, either for knowledge sake to instruct our selues, or for cuntries sake to enlarge hir speche, if it be not sought at all, and thereby not found, it doth bewraie an vnmaturall idlenesse, which desireth rather to find salt the ease. For what reason is it for one to labor to help all &, none to list to help that one? naie for anie to list not to help himself fro the danger & bondage of blind ignorance? If the book were all Latin, & no one word of the readers acquaintāce, the the thing were desperate for a mere Englishmā to compass. Where as now anie man maie do it with verie small enquirie of his skilfull neighbour. Wherefor if anie thing seme hard to such an ignorant, as desireth to know, & doth not know thorough the argument it self, being mere strang to his kinde of life he must handle the thing often, and so make it soft, where it semeth to be hard: and in questions of dowt confer with those, which are cāning allredie. He must take acquaintāce & make the thing familiar if it seme to be strange. For all strange things seme great nouelties, & hard of entertainmēt at their first arriual, till theie be acquainted: but after acquaintance theie be verie familiar, and easie to entertain. And words likewise, which either conueie strange matters, or be strangers themselves, either in name or in vse, be no wilde beasts,

tho theie be unwont, neither is a term a Tiger to proue untractable. Familiaritie & acquaintance will cause facilitie, both in matter and in words.

Is the handling hard?

If the handling do seme to make the hardnesse, & that doth procede from him which deliuereth & penneth the argument, not onely by opiniõ of the mistaking reader, but in verie plane truth also, & the soundest iudgments in that, whereof theie iudge, he is worthie to be blamed, which seketh to deliuer without sufficient studie: as again if it be not in him for insufficient handling, but in the corrupt reader for the plane misconstrewing, it deserueth small praise in him, that misconstreweth without either regard to curtesie, or reuerence to truth, or his own credit, if it proue contrarie, the partie misconstrewed being verie well able to be his own orator.

Concerning the maner, which I vse in writing, bycause the maner and the handling be so near cosens, as theie both be the pencills to deliuerie, if there be anie falt for hardnesse therein, that also proceedeth of choice, being carefull to shew from whence I com, that is from the students forge, who being still acquainted with strong stele, and pithie stuf in reading of good writers, cannot but resemble that metle in my stile. In penning to proue close and allwaie with cause, and to cause that, which followeth to be sutable to that, which went before, to seke more for sinewes and sound strength, then for waste flesh, is semelie for a student, and cheselie there, where he penneth for perpetuitie, where the reader maie at leasur, either look vpon the book, or laie it down by him, neither is so straited, as to read all at once, or to forgo the book: or to hear all at once, or to hear it no more, which is comõlie so in things but once handled in speche, & in books that be unwilling to bewraie their writer. Such discourses as be altogether popular, or vpo present dispatch, & soon after to dy, maie well abide slight, bycause their life is short. And where theie ar to passe streight waie from the pen to present vse, and make no longer tariance then for such and such a feat, or when thei salute but the ear, and so to execution, without further delaie, then the more plane at sodain, the more plausible in dede, and therefor in their kinde verie excellent perfit. Bycause the matters being such as serue to that end, the utterance must be such as maie work to that end, without anie thing to muse on, where there is no time to muse in. But where musing must be, & the matter is no currier to passe a-
waie

waie in poste, another currant must be kept, & yet the maner of deliuerie must not be thought hard, nor be cōpared with the other, which is of anie other kinde, cōsidering it teacheth, & with such planenesse, as the subiect doth permit. Doth anie mā of iudgement in learning, & the Latin tung, think that Tullies orations & his discourses in philosophie, were of like known, or of like planesse to the peple of Rome, tho either in their kinde, were allwaie like plane, as theie be to vs, which, know the Latin tung better then our own, bycause we pore vpon it, and neuer mark our own? no sure. To them theie were nat, as it doth appear by verie manie places in Tullie himself, where he noteth the difference, & cōfesseth himself that the newnesse of those argumēts, which he transported from Grece, were cause of som darknesse to his common reader, and of som contempt to them, that were cunning, bycause of the Greke which theie fantisied more. Yet neither ignorance in the common reader, nor contempt in the learned could discourage his pen from the benefit of his tung, by translating their learning, which the other wished still to continew in Greke, he was desirous to conueie it to Rome, & passed thorough with all, & gaue time the turn, which in time turned to him, & gaue him that credit which he still enioyeth vntill this daie. And that this was not onclie for the matter, which he wrote of, but also for the maner, which he vsed in writing, naie euen for the words, which the common man knew not, being artificiall and strange, he himself witnesseth.

Tullies opinion in this case of mine and his own person.

I could write of these things, (meaning the arguments of philosophie) saith he like to Amatanius, naming som obscure apophthegmaticarie discourser, but then not like my self, and as plane as he, but not to please my self, nor to satisfie the argument, as I should handle it. I must define, deuide, distinguish, vse Art, vse terms of Art, vse iudgement. I must as well mark from whom I fet my transported learning, that theie maie saie theie ment so, as for whom I fet it, that theie maie saie theie vnderstand it. Whereof he doth not anie, and is there for thought plane, and soon sene of them, which se nothing far. For if plane humors must still be pleased, and be delt withall, so daintilie, as theie be put to no pains, to learn and enquire, where theie find difficultie, thorough their own not knowing: If theie must be made a lure for learning to discend to, in euerie kinde, and rather to degenerate hir self, then to desire them, to learn to look vp, what state standeth skill in? He that made the earth made hills and dales, made

heights and planes made smouthes and roughs, and yet enerie one good in their seuerall kinde. Planenesse is good for a pleasant course, and a popular stile in ordinarie argument, where no Art needeth, bycause the reader knowes none, neither the matter is such, but it maie be so uttered, as being then in hir best colors, when she is drest for the common. Likewise this pretended hardnesse, tho it be proper to the matter, and the man which writeth without hardnesse in dede, hath hir peculiar good, to whet a wit withall, and to print depe euen bycause it semes dark, and contains a matter, which must be thrise lookt on, ear it be once gotten. Trauell is the coin, which is currant in heauen, for which and by which almightie God doth sell his best wares, tho of his great goodnesse, he do somtime more for som kinde of wits, in quiknesse and cunning, euen without great labor, tho not without anie, then anie labor can work in som other, to giue vs to wit, that his mercie is the mistresse, when our labor learns best. But in our ordinarie, if carpetting be knighting, where is necessarie defence? If easie vnderstanding be the rediest learning, the wake not my Ladie, she learns as she lies. If all things be hard, which enerie one thinks hard, where is the prerogative and benefit of studie? What helps it vs to studie, if what we get by trauell, be condemned as to hard for the, which studie not. I will not alledge, that the old learned men vsed darknesse in deliuerie in matters of religion to min reuerence to the argumēt, as of another world, & not of ordinarie speche neither that the old wisdom, was expressed by riddles, prouerbs, fables, oracles, and oraclelike verses, to draw on studie, and set that sure in memorie, which was soundlie studied for, ear it was so uttered. Be anie of our best and eldest writers, which we studie at this daie, & haue ben thought the best, eche in their kinde, euer since theie wrote first, vnderstood at once reading, and at the verie first, tho he that studieth them do know their tung as well, as we think we know English, naie and better to, bycause it is more labored for is their manner of penning to be disallowed as dark, bycause the ignorant reader, or the nice student maie not streight waie rush into it. That theie fell into that short & close kinde of writing, euen for verie pith to saie much, where theie speak least, the commenting of the declareth, which openeth that with great length, which theie set down in som short sentēce, naie in som short cut of no verie long sentēce. Be not all the chiefe paragons & principall leaders in enerie profession of
this

this same sort, unpearceable for the commō, tho in their common tūg, but reserued to learning, as to store them that will studie?

But maie not this dark salt, be in him that finds it, & not in the matter which is plane of it self, and is plainelie uttered, tho it be not so to him? Our daintinesse deceiues vs, our want of good will blinds vs, naie our want of skill, is the verie witch, which berueth vs of sense, tho we pretend cunning & countenance for learning. For euerie one that bids a book good morow, is not therefor a scholler, nor a sufficient iudge of the book arguments. What if he haue studied verie well, but neither much nor long? nor once medled or not somadlie medled, with the argumēt whereof he wilbe iudge? What if desire of prefermēt haue cut of his studie in the midst of his hope, & greatest towardnesse? Naie what if what not, where the means be so manie to work infirmitie? not withstanding either countināce in the partie, or opinion in the peple, do muster verie fare, for som shew of learning? Euerie man maie iudge well of euerie thing, which he hath studied well & practised full, (if the studie require practis), with all the circumstances that belong thereto. Pretie skill som one waie, and in som one thing, will sometimes glance at further matter, and shew som smak of further cunning, but no more then a smak, no further then a glance. And therefor in my iudging of another mans writing, so much of my iudgement is trem, as I am able to proue soundlie, if I were sadlie apposed by those, that can iudge: and not so much as I maie carie vncontrolled, either by pleasing my self, or som as ignorāt as my self. Apelles could allow the coblers opinion, where his clouring was his cunning, but not an inch further. For my maner of writing, if I misse in choice, I misse with warrāt still, rather minding the matter with substance, then the person with surface. For howsoener it be in speche, in that kinde of penning, which wilbe like to speche plane for plane argument, where performance must be present, & deliuerie without delaie, certainlie where the matter must bide the tuch, and be tryed by the hāmer of a learned resolution, there wold be precisenesse, there wold be ordinat method, and deliuerie well coucht, euerie word bearing weight, & euerie sentēce being well, & enen that well well weighed, where both time doth lend weing, and the matter deserues weing. Which kinde of writing tho it want estimation in som one age, by sleightnesse of the time, yet maie win it in another, when weight shalbe in price, as som hundreth years be wri-

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For the generall penning in the English tung, I must nedes saie this much, that in som points of handling by the tung, there is none more excellent then ours is. As in the teaching kinde no work memorie with delite, like the old leonine verses, which run in rime, it doth admit such daliance, with the letter, as I know not anie. And in that kinde, where remembrance is the end, it is without blame, tho otherwise not, if it com in to often, and bewraie affectation not sound but followed. In the staie of speche, & strong ending, it is verie forcible and stout, bycause of the monosyllab, which is the chiefe ground & ordinarie pitch of both our pen & tung. For fine translating in pithie terms, either pere to, or passing the foren quiknesse, I find it wonderfull pliable, and redie to discharge a quik conceit, in verie few words. For close deliuerie of much matter in not manie words generallie, it will do as much in the primitiue utterance, as in anie translation. Which close deliuerie in few words maie seme hard somtimes, but onelie there, where ignorance is harbored or idleness is the idoll, which will not be entreated to crack the nut, tho he couet the kernell. I nede no example in anie of these, whereof mine own penning, is a generall patern. Neither shall anie man iudge so well of these points in our tung, as those shall, which haue matter flowing upon their pen, that wilbe so uttered, or will utterlie refuse him, which refuseth that utterance. For as in other tungs there is a certain propertie in their own dialect, so is there in ours, for our deliuerie, both as pretie and as pithie, as anie is in theirs.

Is the hard-
nesse in
words?

In the force of words, which was the third note and pretence of obscuritie, there ar to be considered. Commonesse for euerie man, beawtie for the learned, brauerie to rauish, borrowing to enlarge our naturall speche, & rediest deliuerie. And therefor if anie reader find falt with anie word, which is not sutable to his ear, bycause it is not he, for whom that word serues, let him mark his own, which he knoweth, and make much of the other, which is worthie his knowing. Know you not som words? why? no maruell. It is a metaphor, a learned translation, remoued from where it is proper, into som such place where it is more properlie vsed, and most significant to, if it be well understood: take pains to know it, you haue of whom to learn. It is not commonlie so vsed, as I do vse it, but I trust not abused, naie peraduentur in a more statelie calling, then euer you herd it. Then mark
that

that the place doth honor the parson, and think well of good words, which tho you ha'dle but with ordinarie lips, & those sometimes foul yet in a fairer mouth, or under a finer pen theie maie com to honor. Is it a stranger? but no Turk. & tho it were an enemies word, yet good is worth the getting, tho it be from your fo, as well by speche of writers, as by spoill of soldiers. And when the foren word hath yeilded it self, & is receined into fauor, it is no more foren, tho of fore race, the propertie being altered. But he nede not lak words, that will speak of words. Howbeit in this place, there nedeth not anie further speaking of them, neither which be common, neither which be bewtifull, nor which be braue, nor which be borrowed, nor that for anie ornament therein we giue no place to anie other tung.

For mine own words and the terms, that I vse, theie be generallie English. And if anie be either an incorporate stranger, or otherwise translated, or quite coind a new, I haue shaped it as fit for the place, where I vse it, as my cunning will giue me. And to be bold that waie for either enfranchising the foren, or translating our own, without to manifest insolence, & to wanton affectatio, or else to inuent new upon euident note, which will bear witnesse, that it fitteth well, where it is to be used, the word following smoothlie, & the circumstance about bewraing, what it meneth, till oft vsing do make it well known, we ar sufficientlie warranted both by president & precept of them, that can iudge best. Wherefor to saie that in plane terms, which I mean as planelie, be that is soundlie learned, will streight waie sound a scholar: he that is well acquainted with a strong pen, whether in autors or in vse, will soon sist a close stile: he that hath skill in language, whether learned & old, or liked and new, will not wonder at words which he knoweth whence theie ar, neither yet maruell at a conceit quiklie deliuered, the like whereof he meteth oft abroad. And therefore such skilfull men, as I fear not their iudgement, bycause cunning is curteous, so I praie their frindship, bycause their countenance is credit. For those that want of this, and cannot iudge right, tho theie be sharp censors, and commonlie uttering their talking talent, I must craue their pardō, if I passe not for their censuring, which I take for no iudgement. And yet I am content to bear with such fellowes, and pardon them their errors in my behalf, so theie that can iudge will pardon me mine in their curtesie. Those that neither cā iudge right for wāt of cunning, nor maie seme to iudge wrōg for bewraing their

own weaknesse, if theie desire to learn in anie case of dout, theie haue the learned to counsell, as the smatterer to corrupt. If theie like and allow, the profit is theirs, but if theie do not, theie fraie me not from writing, wherein I hope at length either to win their fauor, by deseruing well, or at least their silence, by cumbring them to much, tho I win not their fauor. Here to conclude in generall for the maner of writing & words in our English tung, this is my opinion, that as for choice of argument to prone with, som verie near to the substāce it self of that, which is in question, som further of, tho of probable seruice, there is regard to be had by him that proueth, & if he do his dewtie, the thing is discharged, howsoeuer it be charged: so in the hādling & maner thereof, the like respect being had for both perspicuitie & proprietie to the thing, tho som one point seme strāge, to the mā that will iudge, the deliuerer is discharged. For either inuention of matter or elocutiō in words, the learned know well, in what writers theie ly: and those that be vnlearned must learn to think of them, before theie think to iudge, least by missing the leuell, which the writer vseth, theie misse of that right, whereby theie should iudge. For the matter it self, which shalbe the subiect of anie learned method, as I haue said allredie, acquaintance will make it easie, tho it seme to be hard, as the maner also, tho it seme to be strange, if the thing it self, maie deserue acquaintāce, which wil not appear before acquaintāce. And a litle hardnesse yea in the most obscure, & most filosoficall cōclusions, maie neuer seme tedious to a conquering mind, such as he must haue, which either sekes himself, or is desirous to se his cūrticung enlarged, & the same made the instrumēt of all his knowledge, as it is of his nedes. But I haue bene to tedious, my good cūrtiemē & curteous readers, & yet not so, where no hast is enioyned, but to read at leasur, & not all at once: now am I to moue my request vnto you, which I mentioned at the first, or your frindlie construction & cūtrimālike fauor. The reuerence to learning, which allureth the good student to embrace hir in his youth, & auanceth him to honor, by hir presence in his age, will entreat the learned in generall for me, for endeuoring my self to recouer hir right, by whose onelie autoritie theselues be of account. The samenesse in proffession will work me more fauour among my fellow teachers, then found emulatiō can work me discountenance: the fauorable side discovering good natur, and learning in dede: the penish detracting, a beggerlie spite, & som want of skill

A request for
curtesie.

Hesiod.
Καὶ ἄλωχός
ἄλωχός φδο-
νέει

skill. The consideratiō of mine own present professiō & this last conceined hope of the learned teachers doth put me in minde, to aduertis them in generall, of one speciall point, which in dewtie must moue the no lesse then me, to the carefull thought of redresse in our schools, which maie abide the amendmēt. I pretend not here religion, which chargeth in conscience, neither yet priuat maintenance, which enforceth tranell, but onelie the munificence and that extraordinarie of our princes and parlements, towards our hole order in our cuntries behalfe: who partlie by suffering vs to enioy old immunities, partlie by graunting vs diuerse other exemptions from personall seruices & ordinarie payments, wherewith our fellowsubiects ar cōmonlie charged, both encourage vs to labor, & binde vs to requite them. For the continuāce whereof, & the assured enioying, all the teachers in Eng-
 lād haue great cause to honor the right honorable. S^r. Walter Mild
 maie knight chancellor of hir maiesties court of exchequor & one of
 hir maiesties most honorable priue counsell. The right honorable S^r.
 Roger Manwod knight Lord chefe baron of hir maiesties court of
 Exchequor, the right worshipfull master Robert Sute, master Iohn
 chlinch, master Iohn Sotherton, Esquiers & barōs of the same hir
 maiestes court, the two first S^r. Walter & S^r. Roger great founders
 to learning both within the vniuersities, & in the cuntries about the:
 the other thre Esquires great fauorers to religion & learning eue-
 riewhere. For the small cōsideration, or rather the ouersight of som
 to passionat sessor in the last subsidie making that a priuat question,
 which was a generall priuilege, & scant charitablie seking the dam-
 mage of a number, by quarell to som few, it pleased these honorable
 & worshipfull personages upon humble sute for the common benefit of
 a number of poor men, to take the cause to protection, and to conster
 the statut, both as the parlaments did mean it, and as we haue still
 enioyed it, to the common benefit of our hole companie. Which their
 great goodnesse to the fauor of our order, as it deserueth at our hāds
 an honorable remembrance, so it bindeth vs further to the common
 care, for the which we were fauored. Whereunto as I find my self to
 be maruellouslie affectionate, so dout I not but there is the like affe-
 ction in manie of the same linerie, whose frindship I craue for fauora-
 ble construction, whose conference I desire for help in experience: be-
 ing thankfullie redie in this common course, either to perswade or to
 be perswaded. Of those that ar not learned I praie frindship also, &

All schoole-
 masters bound
 to these five
 personages.

uen more then half of right: by cause I labor for them, in who vnthak-
fulnesse is a fault, if my good will be none. In generall I desire but to
win so much of all men, as Dauus in Terence desireth of his master,
when his good counsell had no good success. By cause I am your bod mā
(saith the slave to his master) my dewtie is, to trauell hand & foot,
night and daie, yea with danger of my life to do you good, as common
cortesie on the other side binds you, to hold me excused, to pardo and
forgiue me, if anie my good meaning haue contrarie is shew, that I do
maie misse, but yet I do my best. I am bound to my cuntrie, and bound to
hir peple, I will do my best endeuor, and craue pardon with poor Da-
uus, where my best is begiled. Common cortesie is naturall, where
there is no desert: forgiuenesse is religious, euen where there is a
falt: but where good will deserueth well, tho it fortun to fail, if fauor
be not shewed, will not cortesie condemn, will not religion repine?
God blesse vs all to the auancement of his glorie, the honor of our
cuntrie, the furtherance of good learning, the good of all degrees,
both prince and peple.

FINIS.

An aduertisement for the print

BY cause the end of orthografie is the directiō of the pen, therefor where
the print hath not sufficientlie expressed my forms, the writer will con-
ceiue them soon, and vse both distinction by accent, and dispatch by cha-
ract to his most auantage according to the rules. But I must craue pardon
generallie, for both mine own and the printers errors, which will not be
auoided, where manie ar to work, and negligence will make one. Small
falt, tho manie, be soon perceiued, and as soon supplied by anie ordina-
rie reader, but such as these be, require a verie intelligent minde.

Pag. 12. lin. 1. Not must be left out. Pag. 12. lin. 13. wrong must be
wring. Pag. 33. lin. 31. vnrefined reason, what great &c. the sentence
continued. Pag. 39. lin. 18. the foredeall which chuldern ar at by their
education. &c. Pag. 48. lin. 6. anie more then himself shall nede.
Pag. 51. lin. 37. which is to great a degré Pag. 60. lin. 1. resona-
blie well. Pag. 66. lin. 29. prouing more. Pag. 68. lin. 13. parts
not parties. Pag. 69. lin. vlt. when put out. Pag. 84. lin. 26. theie
discend to particularities. Pag. 99. lin. 18. ar the transporters. Pag
101. lin. 24. for your particular choice. Pag. 12. lin. 35. or as age
and ouer wearing. Pag. 103. lin. 29. Wherefor if it shall please. Pa.
258. lin. 23. Celtopadie for Celtopadie Pag. 268. line 3. this for thus
lin. 4. no for to lin. 8. found for found. &c.

But I leane the vnreasonable residew to the gentle and considerate reader.

